

ART OF SKIN

WELL AND FLY

IVLETT TO HEAL

the Holy Scriptures of the
Church

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To the Christian Reader, grace and peace
from God the Father, and from his Sonne
Jesus Christ our Lord, &c.



That now line (brotheren) may truly
say, both that our times are good,
and yet that our doles are naughty.
If any will demand how this can
be so, seeing it importeth a flat con-
tradiction, the answer is easie,
readie, and right also. For if we consider God, the
only giver of *unlike* good and perfect gifts: or weigh his
blessed bountie in all sorts of graces, or respect the
long continuance of these singular favours, we can-
not but plainly perceive, and openly confesse the
truth and certaintie of the first part of this sentence.
For first touching God, we may speake it, and that
truly also, to the glory of his great name, *that he hath*
opened his hand, and filled with his blessing all sorts and
degrees amongst vs. No mans sight (as I take it)
is so bleared, or his heart so bewinged, or his creature
stopped up, but that he must of necessity evidently
see, sensibly feele, and freely lay out the same. And
for his graces generally, we may safely acknowledge
as the Prophet in a certaine place doth: *they are so*
many, that none can count his thoughts *therein* *in* *you*
though we would declare and speake of them *yet are they*
more than we are able to conceive in our *understanding*
(so much are our hearts straitned within vs.) and
therefore greater also, than we are able to expresse.

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by speech. Now particularly, if we could consider as we ought outward and bodily blessings, either for the number or varietie of them, have we not iust cause to say, that God hath bountifully vouchsafed vs, that which the Prophet heartily desired might be giuen to his people, namely, *that peace is within our wallee, and prosperitie within our palaces?* And that he hath powred that vpon vs, which *Isaac* wished vnto his sonne: *He hath giuen vs of the dewe of heauen, and the farnesse of the earth, and plentie of wheate and wine,* and so forth as it followeth in the Patriarches words? And touching spirituall graces, we may doubtlesse speake no lesse liberally, than the faithfull doe in another Psalmine: *He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israel: he hath not dealt so with eny nation, neither haue they knownt his iudgements: or as it is in another Prophet, I will poure out my spirit vpon all flesh: and your sonnes and your daughters shall prophesie: your old men shall dreame dreames, and your young men shall see visions, And also vpon the seruantes, and vpon the maydes, will I in those daies poure out my spirit: yea they shall know me from the leaust of them to the greatest of them saith the Lord.* And concerning the continuance of them, we must acknowledge, vnlesse we will rob God of his praise, and other men of great good, and our selues of speciall comfort, that we haue had the Lord, not onely forbearing vs a yeare, two, or three together, but digging round about vs, yea digging and dressing vs, not three or foure yeares, as in the parable of the figtree planted in the vineyard is declared, but full fortie yeare at the least, he hauing not only made our wheate and wine to abound all that while, but daily besing vpon vs the light of his countenance:

On

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On the other side, if we weigh either how blind we haue been in these blessings, not seeing them at all; or consider how carelesse to performe duties for them after light receined: or else regard how hypocriticall we haue been in the seruices which we made shew to accomphish, we shall then evidently see in others, and sensiblie feele in our selues the truth of the latter part of that sentence. For how many be there in the land, who (whether they deliuer it of ignorant malice, or malicious ignorance, we will not stand now to determine it) say as the people did in the time of the Prophet Ieremie. *The word that thou hast spoken vnto vs in the name of the Lord, we will not heare it of thee. But we will doe whatsoever thing commeth out of our owne mouth, as to burne incense to the Queen of heauen, & to poure out drinke of ferings vnto her, as we haue done, &c.* Other some againe there are amongst vs (and I feare me there is no small number of them) who, whether they doe it of carelesnesse and carnalitie of heart in themselves, or presuming before hand, *that notwithstanding iniquitie, God will be gracious vnto them, the Lord best knoweth*) abusing Gods mercy, and turning his grace into wantonnes, do in themselves despise the riches of his bountifulnes, patience & long suffering, forgetting that the bountifulnesse of the Lord should lead them to repentance, and so from God heape vp vnto themselves, as if it were treasure, wrath against the day of wrath, and of the declaration of the iust iudgement of God. Besides what swarmes of hypocrites be there in the lap and bosome of the Church, of whom we may iustly say either as the Apostle doth, *they haue a shew of piety,* *2.Tim. 3. 5.* *but haue denied the power thereof,* or else *serue him fir bread and water, wool and flax, oyle and drinke, corne,* *Elef. 2.* *wine,*

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*Hose. 2. 5.
&c.*

Mat. 15. 8.

*Micah. 6. 3.
Esa. 5. 4.*

Rom. 6. 1

wine, gold, silver, &c. as the idolaters did their Idols in *Hosea* his time: or at the best, as our Saviour himselfe saith out of *Isaiah*, touching the age in which he liued: *This people draweth nigh vnto me with their mouth, and honouresth me with their lips, but their heart is farre from me* ? By all which we may not onely clearly behold the truth of our first sentence, in both the parts of it affirmatiue and negatiue, but may further see and learne, that it is verie apparant, that we haue many waies giuen the Lord iust cause not onely to exclaime, or complaine of vs, as in some of the Prophets he doth touching the nation of the Iewes, saying, *O my people, what haue I done vnto thee ? or wherein haue I grieved thee ?* And againe, *what could I haue done any more to my vineyard, that I haue not done vnto it ?* but also as it is in another Prophet, to write a bill of diuorcement, to put it into our hands, and to cast vs off, euen for euer and euer, wee are then carefully to consider, what is now to be done this dounge of our iniquities being cast in our faces, our sinnes also being thus set in order before vs : and the fierce wrath of the Lord being so iustly & sharply also kindled against vs. Shall we persist and hold on in a course of euill ? So Sathan in his malice against vs would suggest, that is not to be doubted. And so wicked ones would teach vs, both by their perswasion and practise, as the Apostle sheweth, saying: *Shall we continue in sinne that grace may abound ?* Yea it may be the corruption and naughtinesse of nature would easily yeeld to it, as to a poynt pleasant to flesh and blood. But this and all such like wicked conceits and assaults, from whence, or from whom soeuer they come, we must cast farre from vs, and speedily and vnfeignedly returne vnto the Lord, who

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who graciously calleth vs, saying: *Returne and cause others to turne away from all your transgressions: presently after shewing, how and in what sort we should come vnto him: Cast away from you all your transgressions whereby ye haue transgressed, and make you a new heart, and a new spirit, for why will you die, O house of Israel? which also Saint Ierues expresseth notablie, saying: Submit your selues to God, resist the diuell, and he will flie from you. Draw neere to God, and he will draw nigh to you. Clense your hands ye sinners, and purge your hearts ye double minded men, &c.* But herein alwaies we must take heed of, and according to our vitermost, seeke to auoid two dangerous, yea deadly rockes. The first is delay and putting off from time to time, which as in other things, so here is verie perillous. Which also the holy Ghost insinuateth, by stirring vs vp, *whilest it is called to day, to hearken vnto his voice, and assaieth to cause vs more plainely to vnderstand it, whilest in another place he prouoketh vs, to redeeme the season, because the daies are euill.* And Christ verie earnestly presseth it, saying: *walke whilest ye haue the light,* adding therto for a better encouragement this reason, *least the darkenesse come vpon you, and verie perspicuously in another place of that Gospell mencioning the like, saying: the night cometh when no man can worke.* All which plainly bewraicheth our strong inclination to this great euil, and how hard a thing it is to recouer vs therefrom; otherwise it had been sufficient, by a word and away to assaied to reclaime vs. The second is a conceit which we haue, that Gods great holinesse, and our grosse iniquities, will well stand together, men many times supposing that God either doth not regard things, or sinne done vpon the earth: or hateth them

Ezech. 18.
30, 31.

Lam. 4. 7. 8.

Hebr. 3. 7.

Ephes. 5. 16.
Iohn. 12. 35.

Iohn. 9. 4.

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- them not, as is pretended he doth: or cannot, or will not punish according vnto demerit. But if we knewe the truth of God, as it is contained in the scriptures of God, and how mightily there and else where, it opposeth it selfe against the same, we would quickly alter our mind. What? Shall not he that hath planned the eare, heare? or he that hath formed the eye, shall hee not see? or he that chastiseth the nations, shall hee not correct? hee that searcheth man knowledge, shall he not know? Againe: God loueth not wickednesse, neither shall euill dwell with him. Nay which is more: He is of pure eyes, and cannot see euill, or behold wickednes. And in another place: In the hand of the Lord is a cup, and the wine is red: it is full mixed, and he powreth out of the same: Surely all the wicked of the earth shall wring it out, and drinke the dregs thereof: All which we must acknowledge, vnlesse we will with the Atheists blasphemously denie God to be, or with the Epicures grossely suppose him to sit idly in heauen: or with the prophane, carnall, and carelesse, presume of his mercy before hand. But this we must assure our selues of, that if we foster these & such like conceits within vs, as the wicked continually carie about with them, it cannot be auoided, but liuing their life, we must die their death, and that as we haue been fellowes with them, and followers of them in their transgressions, so also we must become partakers with them in their punishment. Which if we would be sure indeed to auoid, we must carefully do that that Saint James earnestly prouoketh vs vnto, namely: To be doers of the word, and not hearers onely, deceiuing our owne selues and others also: and to labour to haue our hearing mixed with faith, which because the people in former time had not regard of, that which they heard
- Psal. 94. 9-10.*
- Psal. 5. 4.*
- Habba. 1. 13.*
- Psal. 75. 8.*
- Jam. 1. 22.*
- Hebr. 4. 2.*

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heard profited them not, as the Apostle sheweth in the Epistle to the Hebrewes. For your helpe therefore (deare Christians) that way, and furtherance in other good works also, there commeth out now, and is published in print, this worthie worke and godly treatise following. Concerning which, I will say no more but this, that if you will read it reuerently as you should, labour rightly to vnderstand it as ye ought, and indeuour religiously to practise it in all the parts of it, as in dutie and conscience you are bound, you shall find, not onely a gracious redresse of those things that either in times past haue been, or presently are amisse in you, but also feele, a preuenting power, of and against future euils: yea I dare assure you in the word, not of man, but of God, that you shall be caried along by the hand in the spirit, *to delight in the law of God, as in regard of your inward man,* and to be inabled by the mightie working of the same blessed spirit, *no more to do that euill which you hate,* but to accomplish those good things which you vnfaignedly loue: *that so being filled with the fruits of righteousness & religio, which are by Iesus Christ, to the glory and praise of God,* you may euen here in your hearts continually feele, and else where, in the life that is to come, particularly and comfortably also heare, that sweet sentence from our Sauour Christs owne mouth: *Come ye blessed of my father, take the inheritance of the kingdome prepared for you, from the foundation of the world.* What shall I say more? What am I able to doe else? *It is God that must worke in you both the will and the deed according to his good pleasure.* For my part, I can but exhort you to well doing: I can but pray for you, that you may beginne, continue and increase in the same. In these duties I haue not beene wanting according
to

Rom. 7. 22.

Rom. 7. 15.

Philip. I. 11

Mat. 25. 34.

Phil. 2. 13.

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Hebr. 13. 22 to such measure of mercie, as I haue receiued from God. It lieth in you, that haue been blessed from him, with the first fruites of the spirite, and the beginnings of regeneration, *not onely to suffer with patience the words of exhortation*, but to profit by them. And God it is that of his free fauour onely towards vs in Christ, must grant the requests and desires of his seruants. Wherein surely he will not faile vs, if we be not wanting to him & to our selues. Now I beseech even him *that is the God of peace, and has brought again from the dead our Lord Iesus, the great shepheard of the sheepe through the blood of the euerlasting conenant*, to make you perfect in all good workes to doe his will, be working in you that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer. London the xij. of December.

1599.

The Booke or Treatie it selfe,
and the summe thereof: Touching
hearing of Sermons.

CHAP. 1. And the summe of it.

THat it is a point of great skill, not onely to
make Sermons, but also rightly and reli-
giously to heare them. Pag. 1

How great art or skill is required to make Ser-
mons. ibid.

Againe, to heare them well, and with profit,
is a point of no small skill and labour. 2

The hearers dutie { Before the Sermon. }
 { In the Sermon while. } 3
 { And after the Sermon. }

CHAP. 2. And the summe of it.

Touching the hearers duty before the Ser-
mon. 4

That mens minds must with great religion and
devotion be disposed and prepared to the hea-
ring of Gods word. ibid.

That this preparation to that exercise, is in the
Prophets called sanctification or sanctify-
ing. 7

That this sanctification or sanctifying, doth re-
quire that all impediments of it or to it,
should be gone all thing (even as they were
carried

The Contentes of this Treatise.
corrupting causes) be remoued and taken
away. 8

Of this sort and kind are,

1 Surfeting and gulling in of wine and strong
drinke, the day before the Sermon. *ibid.*

A remedie set against that impediment. 11

2 Too much care for present or worldly things. 12

The remedie thereof. 13

3 An imagination of some singular know-
ledge in Gods word: and that men may at
home read the Bible, or some certaine Po-
stils. 14

The remedie against it. *ibid.*

4 Schismaticall and partiall choise of Prea-
chers or ministers of the word. 18

The remedie against it, where also there is men-
tion made, 20

Of the inequalitye of gifts in the Church, and
in the ministerie. 23

5 Hatred against the ministers and mini-
sterie. 27

The remedie, where also is declared with how
great hazard of eternall saluation this ha-
tred is ioyned. 28

6 The largenes of parish Churches 34

The remedie. 35

7 The securitie of the old & carnall man. 40

1 The remedy, or remedies rather against it. 42

2 The

The Contents of this Treatise.

2. The master or father of the family must not go alone to the holy assemblies of the Church, but must be attended upon, or accompanied, with his family & those of his household. 42
- The dutie of those that } Neighbours. 43
must call upon others } Elders. 44
to go to Sermons. } Magistrates. *ibid.*
3. That every hearer while the bells ring, and by the way as they go to Church, must be occupied with religious & holy meditations. 45
- Causes compelling as it were men to the diligent hearing & studie of Gods holy word. 46-47
4. Men must at home read before hand, and diligently thinke upon the text that is to be expounded in the Church. 50
- A Christian mans duty in reading the Bible. 51
5. The hearer must } the Preacher. 55
poune out prayers for } himselfe. 56

CHAP. 3. And the summe thereof.

- T**ouching the hearers dutie in the Sermon time, & that in the holy assemblies also;
- This duty standeth principally in these points,
 1. That such as are leaured & can read, haue the holy Bible alwaies in a readines. 58
 - What comodities this custome wil bring with it.
 2. That all of them be present, not at halfe the Sermon onely, but at the whole. 61
 3. That

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- 3 That sleepe, talking together, and curiositie
be farre remoned and drinen away. 63
- Remedies against sleep in the holy sermō time 65
- Also against talking together. 66
- Also against curiositie. 68
- Also against reading other things in the Ser-
mon time. 70
- 4 That the whole drift and bodie of the whole
Sermon be diligently observed & marked. 71
- 5 That mens minds be free from preiudice and
preconceiued opinions. 74
- What great hurt, pertinacy in preiudicate opi-
nions may bring to the truth. 76
- 6 That ment be present with a mind to learne,
and not to dispute and reason against things
deliuered. 77
- After what sort, & how farre forth the Church
may iudge touching sermōs made or heard. 79
- 7 That hard things propounded in Sermons
should not breede lothsomenes or redi-
ousnes, but a desire rather more and more
to search out the points themselves. 81
- Why God in some places of his word, here and
there doth intermingel hard points. 82
- The searching out of holy things, doth freely
and indifferently belong to all men. 85
- 8 That hearers must know the method of the sermōs. 86
- know & obserue the 2 sorts or kinds of it. 87

How

The Contents of this Treatise.

How the ministers may and should be helpers
forward of their hearers, as in this behalf. 89

9 That the things heard, must be converted to
the exercises of faith, prayer, repentance, &c. 90

That this may be done? both the ministers must
be truly touched, whilest they are preaching,
and the hearers must be transformed into
the affections of the ministers. 91

10 That if happily the Sermon be somewhat
long, yet they thinke it not tedious or
troublesome to them. 93

11 That parents, scholemasters, and elders doe
euery one of the in the sermon while, diligently
observe the that are under their charge. 96

12 That schollers be accustomed by writing to
take Sermons. ibid.

What great profit, & sundry commodities, this
writing of Sermons carrieth with it. ibid.

CHAP. 4. And the summe of it.

Touching the hearers duty after the sermō. 100

1 Men must not go out of the Church before all
the parts of gods worship & seruice be ended. 101

Wherefore the { Publike prayers. 102

whole Church { Administration of Baptis. 105

indeed should { Celebratiō of the holy sup. 107

be present { Catechising of children. 110

at the { Blessing of the congregatiō. 113

2 Things heard in Sermons, must at home be
deeply

The Contents of this Treatise.

- deeply thought of. 114
- 3 Household governours and schoolemasters must demand of them that belong unto them, repetition of the Sermons. 116
- 4 Every one must goddily conferre by the way as they go homeward, in their talkes, and at their tables touching the Sermon heard. 121
- The profits that come by such conferences. 122
- Chrysostome will haue the Sermons heard to be communicated to them that were not present at holy assemblies and exercises. 123
- 5 No worldly businesses are upon the Lords day to be taken in hand after we haue heard sermons, but they must be wholly spent in heavenly things, and in private exercises also. 125
- What worldly businesses, and at what time also worldly businesses may without sinne be dealt withall on the Lords day. 130
- 6 That either the ministry, or other that are skilfull in holy matters must be councelled withall touching points that are darke, or not sufficiently understood. 132
- 7 That according to the sermons heard we must make a censuring & an anatomy of the seuer. 135
- 8 That parents, schoolemasters, & elders, must correct the offences and scape of such as are committed to their charge, according to sermons made touching such offences. 137
- The conclusion of this treatise. 138



CHAP. I

*It is a matter of much skill, not onely to make,
but to heare Sermons well.*

NO man that will well consider,
and vprightly weigh, the thinges
that hitherto haue been deliuered,
will, or can doubt, but that it is
a point of excellent skill, to preach with fruite
in the publike assemblies of the Church: for a
man to fetch out of that most large sea (and
which indeed can neuer be drawne dry) of
holy diuinitie, matters that may be fitly ap-
plied to the point and busines that is propoun-
ded; and to take no more but such as are
indeede profitable and necessarie for the
true edification of the Church: and when he
hath thus found them out in a fit & meet me-
thod, well and orderly to digest and dispose
them, as may best serue for spirituall profit, and
hauing disposed them well and readily out of
the holy chaire or pulpit, to render them, and
then and there, before a publike and solempne
assembly of the Church with present courage,
and a tongue that doth not stut or stammer,
to speake & vtter them: and with such coun-
tenance!

What great
skill is re-
quired to
make Ser-
mons.

B. tenance!

6 tenance, habite and action or gesture of the
 7 whole bodie, to cloath and decke his speech,
 8 and to cause it to become as it were liuely,
 9 that so, not onely delight, fit and conuenient
 10 for holy things and place, may be yeelded vn-
 to all men, but also that all things may be per-
 formed, euen with a certaine demonstration
 and euidence of spiritual power: & that they
 may not be spoken only, but taught also: yea
 and not taught alone, but the hearers may be
 affected therwith, and their minds bowed to
 obedience: all these things (I say) a man can-
 not causelessly doubt of, whether they require
 more skill and cunning in the word of God,
 or more iudgement, wit, wisdom, eloquence,
 courage and aptnes, in them that shall teach
 and deliuer the same.

It is no
 small cun-
 ning to
 heare them
 well.

But yet withall we must know, that it is a
 point of no meane or common skill and paine
 also, to heare holy Sermons well. Of which
 howsoever some men may doubt, and the
 thing it selfe may to many seeme very strange,
 specially at the first blush, and the rather be-
 cause it is not vsually propounded or heard,
 yet will I assay to say somewhat, and to proue
 it also, because the order and course of this
 present worke and treatie craueth and calleth
 for the performance of it.

Now

to heare Sermons.

3

Now becaufe to make Sermons, and to heare them, are (as we say in schooles) relatives, that is, the one importing and implying the other: and becaufe as all men know it is no easie matter to performe that high dutie well, heere being required to the doing of it before they come to it, preparatiō, reading, meditation, prayer and sundrie such like: and beside faithfull performance of it, with many other things when they haue accomplished that dutie, any man that hath but a crum of sound iudgement, may hereby plainelie perceiue, that many excellent duties are required also in hearing of Sermons, wherein me thinks these three following, are principally to be respected, shewing indeed what he is to doe.

- 1 Before the Sermon.
- 2 Secondly in the verie Sermon time.
- 3 And lastly after he hath heard the Sermon.

The summe
of this
booke.

B 2 C H A P.

*Tonching the dutie of the hearers before
the Sermon.*

Mēs minds
are with
great reli-
gion to be
framed and
set to hea-
ring of Ser-
mons.

THE verie heathen themselves, did in
former time so reuerently and vncorrupt-
edly esteeme of, come vnto, & performe their
idolatrous seruices & worships, that they euer
tooke it to be a very wicked thing, to touch
them, as it were, or to handle them with vnwa-
shen hands. Whereupon grew that prouerbe
amongest them, *with vnwashten hands*, so often
as they would signifie, that men repaired to,
or dealt in some holy thing, or matter other-
wise of great moment, irreligiously, negli-
gently, or vnprovidedly, as we say. How
much more then, both in hearing Sermons,
& also in handling of the holy word of God, as
likewise both in administring, and in vsing
holy things, and Gods seruice especially; shall
we haue iust cause to thinke that we haue
need of, as much religion, reuerence, and de-
uotion of minde, as we can attaine to, that
so we may the better prepare and dispose our
selues, to so holy and heauely things, in which
consisteth the onely top, as I may say of our
felicitie and chiefe good; and the better take
heed to, and keepe our feet, when we shall goe to
the

to heare Sermons.

the house of our God: as Salomon admonisheth vs in the booke of the Preacher, chap. 4. vers. 17. for in this case whether we consider
 1 that most holy and most excellent maiestie of almighty God, which treateth with vs, and speaketh vnto vs, at the presence whereof euen Psal. 18.7
 the mountaines tremble, and in whose sight not Job. 15. 15.
 the heauens themselves verily, no nor the Angels indeed are cleane: or regard the height
 2 and the excellencie of those heavenly things, which in the holy assemblies and meetings of the Church are performed, and at which all our senses cannot but faile, and the very eies of our minds wax dim, which the Apostle meaneth (as I take it) in his first Epistle to the
 1. Corin. 2.9.
 3 rinthians: or respect that exceeding great miserie; corruptio, yea nullitie, which through our nature cleaueth vnto vs, of which the Apostle saith: Not that we are sufficient of our selues
 2. Cor. 3. 5.
 4 to thinke any thing, as of our selues, but our sufficiencie is of God: or weigh the most high Gods vnumerable goodnesse, mercy, and gentlenesse, which openeth his most holy mouth vnto vs, and vouchsafeth to make with
 1. Isay. 54. 10.
 vs a covenant of grace and saluation, not disdainig that our exceeding miserie and unworthinesse: or in a paire of iust scales vprightly ballance, how much it presently be-
 5

houeth vs, and hereafter shall be benefici-
 all for vs, rightly to handle such great matters,
 and well to performe them for Gods glory,
 and the saluation of our soules, I say, all or any
 of these things well considered, it cannot o-
 therwise be, (sure I am it should not other-
 wise be) but that we should goe to the holy
 assemblies and meetings, not with snailes
 paces, that is, creepingly and slowly, but with
 wide and large steps, as those that goe vpon
 stilts, and to come to them, and to be present
 and cōuersant in them: not hauing our hands
 and our garments washed only, but our minds
 & our hearts also, as Saint James saith: *Clenſe
 your hands yee sinners, and purge your hearts ye
 double minded men, and ſo draw neere to God,
 and he will draw neere to you:* Considering and
 remembring, that in this case especially, that
 common saying must be true: *Touch not ho-
 ly things with unwashed hands.* From whence
 also it cometh to passe (as we see) that so often
 as either prophets or godly kings among the
 people of God, did call together eyther their
 household seruants and families, or the priests,
 or the whole people, eyther to heare Gods
 word, or to offer vp sacrifices, or to intreat
 God, when common calamities were at
 hand, they exact, demaund and call for no-
 thing

1am. 4. 8.

thing more than sanctification, cleansing and preparation thereto: as in many places of the scriptures, examples touching this point present themselves vnto vs. Amongest others see, *Gen. 35. vers. 2. Exod. 19. 10. 1. Sam. 16. 5. 2. Chro. 15. 12. 2. Chro. 29. 5. Joel. 2. 15. 16.*

Places proving that preparatio or sanctification should goe before the word.

Heere we are to marke, that this one word of sanctifying, or sanctification comprehendeth vnder it all that durie, which a godly hearer (that should prepare and fit himself, to the sauing hearing of Gods word) ought to bring with him: yet because that is very large, I will for more perspicuitie and plainnes sake, more straitly aime at those things, and more particularly put them down, which are comprehended vnder this terme of sanctification, as also what thinges are contrarie thereto, and indeed should be removed and amended. For so by one and the selfe same labor, it shal manifestly appeare, that not only the very hearing of holy Sermons, but that preparatio also, to that sauing & healthful hearing is not some light labor, as sundrie suppose, but a matter of verie great skill, industrie & trauell.

For euen as in the brittle & fraile things of this world, there is almost nothing that is not stopped as it were, with certain his own lets & hinderances, for the remouing whereof men

The art or skill

must especially labour and toile, least both the thing it selfe, and all the fruit and profit of it, euen whilest it is greene (as we say) perish and come to nothing: so to the hearing of Gods word, and to the performance of Gods worship, the most great, grievous and hurtfull difficulties of all others are objected and set against the same, yea shackles, and more than yron fetters, which either altogether banish and withhold men from holy assemblies, or else verily so snare and keepe their heartes in thrall, that they make them that are present, absent, and rather shaddowes of men than men, & in the holy places of praier leaue them (we may more truly say it) living images, instead of those deaf, dumb & dead pictures that were wont to be there before. But these lets & obstacles must first of all be remoued. And though by the things which haue already bin spoken, a man may easily coniecture and conceiue that they are of two sorts: yet because for the most part they come together, as if it were in troupes, I will one after one rehearse them, & withall declare the remedies of them.

On the day therefore before the Sermons, as also at other times, yea continually, men must abstaine from drunken feastes and gulling in of wine: likewise in the morning before the

Ser-

*Surfetting
must be a-
voided.*

Sermons, they must abstain from burnt wine, which in some places a man may see readie to be sold eyther at the gates and entrances into the Church, or very nigh to Churches. On the other side, it is meete carefully to strue vnto sobrietie and temperance, which a man may not vnproperly call, the perpetuall fast or abstinence of Christians: for sursetting in meat, drinke or otherwise, as also the fulnesse of the former daies wine, eyther tieth men wholly to their beddes and chambers, and so draweth, yea driueth them away from holy assemblies: or else in them causeth them to do nothing but sinne. This we may assure our selues of, that drunkennes and sursetting take from men reason, and the vse of vnderstanding, in which consisteth the chiefeft dutie of mans reasonable soule. Whereupon the prophet *Hosea* pronounceth: *That wine & new wine or strong drinke take away the heart*. Wherefore that vtterly taketh away the serious meditation and thought of Gods word, his works and iudgements, (whether they be mercies or miseries and afflictions) yea it remoueth the meditation of euerlasting life: which thing also *Isaiah* obserued, when vnto them that were giuen over, *to continuall quaffing & drinking, and were mighty to drinke wine, and strong*

3

A reason.

I

2

Hosea. 4.11.

to mingle things which would make men drunk, he ascribeth this, that they regard not the Lords worke, nor consider or behold the worke of his hands, but despise the law of the Lord of hostes, and contemne the word of the holy one of Israel.

Esay. 11. 24

Luke. 21. 34.

With which agreeth that which our Sauour Christ telleth vs, when he affirmeth:

That by surfetting and drunkennes, mens hearts are become beaue and oppressed: so that they are not able to rise vp to the contemplation and beholding of heavenly thinges, that so they might delight in God (who is that chiefe and eternall good) and in the sight and sense of his eternall saluation; than which what can be spoken or thought more grieuous; or that is or can be more hurtfull to mans saluation, or more estranged from the end, to which he was created? Wherupon Saint Paul also dehorting Christians from drunkennes, doth by a certaine opposition set, as directly contrarie one of them to another: *the spirit of wine, and the spirit of the Lord*, as also the effectes of drunkennes, and of Gods spirit: and on the other side exhorting men to the effects, fruits, or works of the holy ghost, and euen vnto those exercises also, which should be performed in the holy assemblies of the Church, dissuadeth them from drunkennes, as a most present

Ephes. 5. 17
18.

present infection and destruction of them all, saying: Be not unwise, but underst and what the will of the Lord is. And be not drunke with wine wherein is excessse, but be fulfilled with the spirit, speaking mutually among your selues, in Psalmes & Hymnes & spiritual songs, singing and making melodie to the Lord in your hearts, gining thanks alwaies for all things unto God the father, in the name of our Lord Iesus Christ.

It shall not therefore be besides the purpose, if, as at all times generally, so particularly the day before the Sermon, and chiefly before the Lords day, men do vterly and altogether abstaine from more long, and intemperate feasts and bankets: yea if by some lawe and authoritie of the magistrate, wine-sellers and victuallers be forbidden, that the day before the Lords day, they shoulde but for a certaine time and space set them, sell wine or victuals to any: and the like to be laid vpon them also in the Sermon while except, notwithstanding it be to women in child-birth, and to sicke persons, for by this same very law, strangers and travellers also should be bound & restrained: and so every man might come soberly, and wel prepared to the sober meditation of Gods word, and the performance of the whole worship and seruice of God: euen as Saint

Peter

1
Remedies
against the
hinderance
or let of
sursetting.

2

An excep-
tion.

Peter also will haue vs to be sober and watching vnto praiser. 1. Peter. 4. 7.

2 Secondly men must before hand purge and
 Too much emptie their hearts from cares, and from the
 care of pre. vncertaine thinges of this world, that so they
 sent things. may be made able to receiue holy & heavenly
 things: and before they go out of their houses,
 they must as it were bind them together in a
 bundle, and if not altogether cast them away,
 yet for a time lay them aside, & leaue them at
 home. For in worldly affairs & indeuors, it cō-
 tinuall almost fareth with vs, as one wel said:
*he that bēdeth himself to many things, shal haue
 his senses lesse busied about some one.* And again
*Our hearts are such, as they cannot at one time
 admit two diuers cares.* Much lesse can we hā-
 A double dle wel, and as we should, worldly & heavenly
 reason. things together, as well by reason of the ex-
 cellencie of heavenly & holy things, and the
 basenes of earthly matters: as also because
 not onely of the great diuersitie, but also of
 the contrarietie and repugnancie, that is be-
 twixt them: for cares, beuinesses, and riches
 of this life, are those thornes which choake vp
 the seed of Gods word, that it cannot bring forth
 his fruit. And the wisdom of the flesh is en-
 Rom. 8. 7. mitie against God, for it is not subiect to the law
 of God, neither indeed can be.

How

How much better therefore were it in this behalfe for Christians, to imitate that same Crates of Thebes? who cast his goods into the sea, because he supposed that by them he should be pulled back from the studie of philosophye, saying: I had rather lose them, than that they should destroy me, or cast me away: for howe great folly and blindness is it, so to imbrace and coll the mutable, vncertaine, and brittle things of this life, (yea such as haue adioyned vnto them infinite vexations and troubles) as that a man will preferre them before the hearing and studie of Gods word, yea & before such things, as are sure and stable, and doe bring with them, to them that haue them, perfect both pleasure and blessednes? which what is it else, but after the example of our first parents, *for an apple, to leaue Paradise*, and the same not earthly but heauenly? and as *Esa*, to sell our birthright, & the priuiledge of the first borne *for bread & pottage of lentils*? and more highly with the Israelites to esteeme *the garlike & onions of Egypt*, than that holy land of Canaan? And with the prodigall sonne, to chuse rather to feed with *the shales and huskes for hogs*, than in his fathers house, plentifully and deintily to eate the meate of Angels?

And

Remedie
gainst ex-
cessiue care.

A reason.

Gen. 2. & 3.
Chap.

Gen. 29. 34.
Num. 11. 5.

Luke. 15. 16

And more eagerly to desire the filthie and infamous pleasures of the Sodomits, than leauing them to follow Gods holy calling, euen to euerlasting life?

3
Singular
coceit of
knowledge.

Thirdly there are some also found, when some singular (I cannot say perswasion but) imagination of learning and knowledge in Gods word, withholdeth from the boundes and borders of the Church, and from hearing of Gods word. And herein they do the more foster and feed themselves, because they haue the holy Bible at home in their houses, and some one or other postill, as also other profitable bookes, by the reading of which they can profit more (as they suppose) than by frequenting the Church: yea they feare not to boast, that they themselves better know and vnderstand the holy things of God, thā the public preacher or minister of Gods holy word.

Remedies
against co-
ceit of
knowledge.

But for the removing of this obstacle or let, and for the right setting of a mans selfe, to the hearing of holy Sermons, men must again and againe, thinke vpon that speech of Christ, wherein he saith: *That you ought to haue done, and not to haue omitted the other*: For both of them are enioyned and commanded vs from God. And how often are the holy assemblies of the Church commended vnto vs, both
by

1
Math. 23. 23

2

by Gods commaundement, and also by holy
 mens examples, which examples haue as it
 were the force of precepts? *As that in the*
Temple of the Lord, all his people speaketh of his
glory: That they declare the Lords name in Sion,
and his praise in Ierusalem, when the people
shall be gathered together, and the kingdomes
to serue the Lord: That the Lords praise is in
the congregation of saints: That hee that hath
eares to heare, ought to heare: That men should
heare Moses and the Prophets: And that we
should not forsake, our assemblies & Churches,
as the manner of some is. And with what great
knowledge of heauenly matters and myste-
ries was that kingly Prophet David furni-
shed? Yet he affirmeth, that he reioyced when it
was said vnto him, we will goe into the house of
the Lord. And being driven into banishment,
he earnestly and hartily bewailed this, that he
could not safely be present at the holy mee-
tings and assemblies of the people. Priscilla
indeed and Aquila beeing man and wife,
made such good proceedings in the way of
God, that they did more exactly instruct in the
way of God, a man wel instructed before in the
way of the Lord, and a very eloquent man, to
whom also the Apostle beareth witness, that he
mattered in the Church, Apollos by name: and
 yet

Sentences.

Psalm. 29. 9.

Psalm. 102. 21

22.

Psalm. 149. 1.

Math. 13. 43

Reuel. 2. 11.

Luke. 16. 29.

Hebr. 10. 35

Examples.

Psalm. 122. 1.

Psalm. 47. 4

Psalm. 84. 4. 5.

Acts. 18. 36

1. Cor. 3. 6.

A reason.

yet notwithstanding they heard him publickly speaking in the Synagogue. And how often both in the *Acts* of the Apostles, and in the first epistle to the *Corinthians*, is there mention made of the publick assemblies of the Church. For the publick preaching of Gods word hath many peculiar priuiledges and preheminēces, that the priuat reading thereof hath not, in regard of which, that in many respects, and by many degrees is worthily to be preferred before this. For in the ecclesiasticall assemblies & Sermons, through the gift of prophesie or interpretation, both common places of Christian doctrine, and also the articles of faith and religion, are discussed and compared one with an other: more darke and hard points, are made plaine, by more cleare and easie: Contrarieties, if there be any (as sometimes in shew there be) are reconciled; objections against the truth are confuted and answered: the doctrine of the holy scriptures is applied to the present places, times, persons, and condition of things, and that for the instruction of all & euerie one of them, in sound faith and holy life: which hardly the hundred person shall performe, though he can reade very well, or be indued with a perswasion of greater knowledge than others. Besides, the
liuely

liuely voice of the teacher, is more effectuall
and piercing than bookes, which are but as
dumbe schoolemasters or teachers: as one
Papias in *Eusebius* saith, & witnesseth of him-
selfe: *I perswaded my selfe I could not get so*
much profit by bookes, as from the liuely voice:
Lastly the publike assemblies of the Church,
and the things that by calling vpon Christs
name, or according to his will and power, are
performed in them, haue singular promises of
Gods presence, grace and blessing: For who-
soever shall call vpon the name of the Lord, shall
be saued. But how shall they call vpon him, in
whom they haue not beleued: and how shall
they beleue in him, of whome they haue not
heard? and how shall they heare without a prea-
cher? therefore faith is by hearing, & hearing by
the word of God, as the Apostle *Paul* testifieth,
Rom. 10. vers. 17. And Christ himselfe saith:
If two of you shall on earth agree vpon any
thing, whatsoever they shall desire, it shall be gi-
uen them of my father which is in heauen: for
where two or three are gathered together in my
name, there am I in the midst of them. And
what meaneth Christ else, when he marketh
his sheepe or his elect, with this note, that
they heare his voice. *Iohn. 10. 27.*

Other some there are, who are bewitched;

C

by

2

Euseb. histo.
eccle. lib. 3.
cap. 36.

3

Ioel. 2. 32.
Rom. 10. 13.
14. 15.

Mat. 18, 19.
20.

4 Partiall, or rather schismaticall respect of ministers.

1

2

What manner of preachers men do for the most part like of.

by a certaine partiall, or rather schismaticall choice, which they make of ministers, and are not onely nice and coy, or wanton, as we would say, but fall to open contempt, or carelesnesse: which then falleth out, when sundry are established in the ministerie of some one certaine Church or Citie, and ariseth eyther from a certaine naughtie and corrupted affection, or from the difference, and diuersitie of Gods gifts, which appeare to be in them. Now if they know or learne, that such a one ordinarily doth preach, whom eyther they themselves doe not affect or fauour, or who will not flatter them, nor yeeld vnto their affections, nor cannot, ne will not tickle their eares, with a certaine smoth kinde of speech, eyther by pleasant histories & tales, compiled and fetched from prophane authors, as if they were like tingling brasse and no better, then do they, euen as it were for the pounce, and of set purpose withdraw themselves from the holy assemblies, & withhold themselves from Sermons. But that shall befall such hearers, as fell vpon that wicked king of Israell, *Abab*: of whom, when *Iehoshaphat* the godly king of *Iudah* demanded, whether there were not besides those foure hundred prophets of *Baal*, yet any other prophet of the Lord, of whom they might

might inquire and take counsell touching their
warre against Ramoth-Gilead, answered, *there* 1.King.22.

is yet one man (to wit *Micaiah* the prophet) 7.8.

but I hate him, because he doth not prophesie
good vnto me but euill; or else it shall betide
thee, as it did to *Felix* & his wife *Drusilla*, who
desired to beare *Paul*s prisoner at *Cesarea*, to
preach vnto them: But when *Paul* dispaied

Act. 24. 25.

of righteousness, and temperance, and of the
iudgement to come. *Felix* being afraide and
trembling, answered: now goe thy way for this
time, and when I haue convenient time, I will
call for thee againe. For whereas *Felix* in the
gouernment of that prouince did many things
tyrannously, & had greater regard to gain, than
to iustice: and whereas *Drusilla*, who was a
Iewesse, was contrarie to Gods law, married
to an yncircumcised man, and so became a
filchy adulteresse: *Paul* in a certaine kind of
graue wisdom, which yet had ioyned withie
great libertie of speech, reasoneth & dispueth
principally of such things, which he knew to be
wanting in his hearers. But when this long
pleased them not, they enioyne *Paul* to be si-
lent, and send him packing from them, saying
that some other time, if it shall be fit and sea-
sonable for them, they will call him againe,
and heare him more at large concerning those

stand

C 2

points.

Luk. 23. 8.

points. But as for them that in hearing of Sermons, & in choice of the ministers of the word, do by a certaine prophane and carnall leuitie seek nothing else, but cyther a certain pleasing of their eares, or a spending of them, they shal haue the same, that that *Herod Antipas* had, to whom when *Pilate* commanded Christ to be led captiue, *he greatly reioyced*; seeing that hauing a long season desired to see Christ, he thought now good occasion was giuen him, that he might both feede his eies, and delight his mind with certaine newe miracles, and such as before were neuer seene; no otherwise, than if he had gotten some Iugler or Inchanter, that would shew him some pleasant sight. Which thing, when such Herodian, profane, curious, carelesse and idle hearers, cannot obtaine of Christ and his faithfull ministers, they nothing at all regard them; and doe not onely with most wicked scoffes & scorns deride the, but cloathing them with a certaine scornefull kind of attire or apparell, and loading them with all maner of scoffes, they openly produce and traduce them to be derided of all.

But Saint *Paul* (which also is of great force, to breake & cut in sunder this Gordian knot, not with *Alexanders* sword, but with the two edged sword of Gods word) did in the Church

The reme-
dic.

Church of Corinth sharply reprove this, that being led thereto by a certain lightnes of mind & carnal affectio, some did hang upon one doct^r, some vpon another, & so enuiously preferring one before another, they brought in dissensions, and schismes into that Church: not that they, who he named, fostered & maintained dissensions among themselves, or taught contrary things one to another, but because the *Corinthians* themselves did consider of & esteeme, cyther certaine cōditions of those their ministers or their vnequall gifts and graces, and so became diuersly affected one of the towards another. Which thing he declareth, is done vniustly & without cause, whilest amongst themselves, the teachers agreed in soundnes & puritie of doctrine: for it was an absurd thing to diuide, & as it were to cut in peeces Christ himself, who is our only master, as he himself saith, *Mat. 23. 8* & the only head of the church, & that by professing, following & esteeming other masters & teachers besides Christ. Furthermore, it is conuenient, that fro him alone we should both take our name & professe him, who hath purchased vs with his blood, & also hath Lordship, power and authority ouer vs, into whose name likewise we haue bin baptised, & haue againe giuen him our names also. And because the false

Heb. 4. 12.

1. Cor. 3. 3. 4.

1

2

1
A reason.

Ephes. 1. 22.

Act. 20. 28.

Apostles, as ambitious teachers did in the Church of *Corinth*, affect the commendation and praise of eloquence and wisdom: and on the other side traduced *Paul*, for vsing in his Sermons, a certaine base and contemptible kind of speech: he therefore sheweth that both the kind, and the stile of the doctrine of the gospell, did much differ from philosophical sort of speaking, and from the wisdom of the world. And this he doth, least the power and worthines of the gospell might by this means wax vile, & the glory of it be ascribed, rather to the art, excellencie & eloquence of speech, thā to the vertue & power of Christ, & whilst me rather giue eare to pleasant words, and attend the colours & paintings of speech more than the matters themselves, and seeke the tickling and delight of the eares, the verie kernell and marrow (as I may say) of true doctrine should be neglected. The place it self lieth thus in the first Epistle to the *Corinthians*,
1. Cor. 1. 17. It hath beene declared vnto me (my brethren) touching you, by them that are of the house of Cloe, that there are contentions among you. Now this I say, that euerie one of you saith, I am Pauls, and I am Apolles, and I am Cephas, and I am Christs. Is Christ divided? was Paul crucified for you? cyther were ye baptised into

into the name of Paul? And a litle after,
Christ sent me not to baptise, but to preach the 1. Cor. 1. 17.
gospell, and yet not with skill or wisdom of
speech and words, least Christes crosse (that is
to say, the doctrine of the Gospell touching
Christes crosse) should be made of none effect:
 And so on forward, as followeth in the same
 place. And because he would haue them the
 more often and the better to thinke of this ad-
 monition, he repeateth it againe in the third
 Chapter. vers. 3. 4. &c.

As for the difference and inequalitye of the
 gifts which appeare to be in the ministers of
 the Church, as they should not rent the mini-
 sterie in peeces, or disgrace it, so should it not
 bring forth the one or the other, in the Church
 & hearers, but rather should ioyne them toge-
 ther, with the more strong glue of Christian
 charity, and be a greater ornament vnto them.
 For euen as the very ministers of the Church
 themselues, should not be proud, because they
 haue more excellent and greater gifts then o-
 ther (*for what haue they that they haue not re-*
ceiued? And if they haue receiued it, why doe
they boast of it, as if they had not receiued it?) 2. Cor. 4. 7
 neither contemne those that are inferiour
 vnto them, neither on the other side, those
 that are inferiours, and haue receiued meaner

Touching
 the inequa-
 litye of gifts
 in the
 Church, &
 in the mi-
 nisterie.

A reason.

or fewer graces, should enuy them: even so should the hearers or the Church, not so indeed admire, loue, reuerence, and extoll some to the skies, that they should contemne other some, and so despise their very ministrie, that they will withdraw themselves even from their Sermons: for as there are in the one and the selfe same ground and garden, many and diuers kinds of herbes, which differ one from another in colour, sauour, sence, forme, greatnesse and excellency, and yet they are so far off from bringing forth any confusion & deformity, that with this trimme & fine varietie, as if it were with a garment of diuers colours, they either adorne, or else make more pleasant & sweet the said ground or garden.

A similitude

Another
similitude.

Again that diuerse difference that is betwixt musicall voices; that manifolde varietie of strings, which is in instruments of musicke; the great diuersitie that is in the sounds of pipes, flutes and trumpets: these very things I say, are they, which at the last beautifie and adorne musicke, whether it be by the voice, or vpon instrument, and by their wonderfull harmony singing together, concord and content, doe both please mens eares and affect their hearts. There is therefore altogether the very same consideration of the diuersity of gifts in the ministers

A reason.

ministers of the Church, & of the very Church
it selfe: for it standeth vs not in hand so much
to consider what is giuen either vnto him on-
ly, whom we so much admire & esteeme, or to
our selues, as to obserue also other mens gifts
and graces: knowing this, that no man hath
any thing of himselfe, but *that God alone, is the*
author & giner of all good things: and that the
end of all his gifts, *is the edification of the*
Church: for in this case God passeth by no mā,
but though he disposeth of his own graces in
an vnlike measure, some hauing more, some ha-
uing lesse, yet he giueth to euery one so much
as may suffice both to obtaine saluation, and
exercise and execute his office and function.
Wherefore, though one man haue many graces
that another wanteth: yet that other hath some
graces which he lacketh, and for which graces
sake, his ministerie should not, or cannot be
contemned. One it may be hath pleasant
speech, & tickleth the eares with a certain sweet
falling or cōposition of words, yet perhaps he
sticketh or else wandreth vp & downe, but in
the barke or chippings as I may say; not pier-
sing to the kernell & marrow of those matters,
which that other (who pleaseth not mens
eares) well performeth. This man by grownde,
waight and abundance of matter, supplieth
want

1m. 1. 17.

1. Cor. 14. 26

Notable
sentences.

Illustration
by particu-
lars.

Illustration
by particu-
lars.

Illustration
by particu-
lars.

want of smooth words in which the other exceedeth and excelleth, by a certaine flowd as it were of eloquence. This mans speech or sayings onely swimme as it were in the vpper part of the eares, but smite not or wound not the heart. The other on the other side, fasteneth darts & stings in mens harts, and leaueth them sticking there: one is powerfull in publishing the doctrine of the Gospell, in proclaiming the promises thereof for the raising vp of distressed consciences: another is mightie in thundering out the commaundements and threatnings of the law, to cause secure & carelesse men, to shake off that drowfines into which they are fallen. Some one is more liuely and forcible in publike Sermons and preaching: another hath more might & force in private conference, and the practise of ecclesiasticall discipline: And so on in the rest. Wherefore in every one of the, eue those which we account the meanest, we must acknowledge and reuerence the gifts of God. *For the contempt of any minister, is the contempt of God himselfe.* Neither should men stand vpon, or stay themselves in those outward pleasant intricaments, paintings, and colourable decoits of words, speech and gesture, but looke to the pith and substance of the matter it selfe, and

A conclusion.

Luke. 10. 16.

The subject of teaching & hearing.

and in publike Sermons, to seeke or search after nothing saue Christ, and the matter of our saluation in him. And this besides the hearers should remember, that it may easily fall out, that in taking vpon them to iudge of the ministers of the word, they may quickly be deceived, and that they are carried thereto, not so much by sound iudgement, as by carnall and fleshly affections, yea, and that so farre also, that he whom they smally esteeme, shall happily be much better, in doctrine, gifts and graces, that are very fit and necessarie for the edification of the Church.

Furthermore many there be which boyle and burne with so great hatred against the ministers of the Church, that they cannot endure eyther to come to their Sermons, or else though they be at them, they heare and receiue all things with prouoked & vniust minds no otherwise certainly affected than were the *Jewes in Simeons speech*: they fter in their hearts, they gnash vpon them with their teeth, and stop their eares, and out of the holy assemblies, they barke at, and bite as it were with the very teeth of dogs; all that their ministers haue spoken in their Sermons, yea and many times, slander, and that with no lesse than diuclish malice; all that the ministers say: yea and

5
Hatred of
the mini-
sters & mi-
nisterie.

1

2

Mat. 23.

58.

and spread abroad such things touching their Sermons, as neuer came into the ministers minds, much lesse into their mouthes.

The remedies.

But these men sin, and indeed are injurious against, not the ministers onely and their persons, which perhaps may be esteemed to be of no great regard, but against God himselfe the author of the ministerie, and in whose name they exercise and execute their embassage, yea, which is more, they sinue against their owne saluation, not well weighing, what and how great and excellent graces God doth vouchsafe to bestow vpon them by the ministerie of the Church: for if they did so, they would in this behalfe sanctifie themselves, and would by Gods grace, utterly pull vp out of their hearts, this sinne direct of Sathan, and so the better prepare themselves, to the diligent and healthfull hearing of Gods holy word. For when the Ishathites had forsaken Samuel, and desired to haue a king, as other nations, and Samuel was somewhat grieved, and a little displeased, as in that behalfe, God assaying to comfort him against so great contempt and iniurie, saith vnto him; *They haue not despised thee, but they haue despised me, that I should not raigne ouer them: And Christ saith vnto his Apostles: He that heareth you, heareth me:*

2. Cor. 5. 20.

Eph. 5. 16.

1. Sam. 8. 7.

me: and he that reiecteth you, reiecteth me, Luke. 10. 16
 and he that reiecteth me, reiecteth him that John. 13. 22.
 sent me: with which things also consent
 Saint Pauls wordes, who affirmeth, that
 the Apostles and all the lawfull ministers of
 Gods word, doe exercise an embassage in 2. Cor. 5. 20.
 Christes name, even as if God did increase 4. 1. 160
 men by them, and that whosoever reiecteth
 their doctrine, doth not reiect man, but 1. Thes. 4. 8.
 God himselfe. In our tongue we haue a
 common prouerbe, by which we are willed
 to bow our knees and to bend to that tree, that
 yeeldeth vs shadow, what then should we as
 in this respect do to the Church ministerie, by
 which God dispenseth vnto vs, those most
 excellent misteries of eternall saluation, and
 yeeldeth vs shadow and refreshing; yea a
 true and an assured haue, against the heate
 and tempest of euermlasting damnation, and
 the fire of hell, and sheweth and setteth our
 vnto vs, all our distemperature of bodie and
 soule: so that if we would rightly esteeme and
 weigh well together, the graces which by the
 ministerie, are bestowed vpon vs from God,
 & compare them with all the carnall duties of See. 1. Cor. 9.
 this world, & with the kindneses & benefits 11.
 which at any time can proceed fro godly hea- Rom. 15. 27.
 rers, to their ministers, we shall find that they Gal. 6. 6.
 are

are of little or no account at all. In which respect also indeed it is, that the holy Ghost doth so often exhort the Church, to the loue, reuerence, honour, and all duties of kindnesse towards the ministerie; as we may see. *1. Tim. 5. 17. 1. Thess. 5. 13. Heb. 13. 17. Gal. 6. 6.* And as concerning the *Galatians*, he doth indeed to their singular and immortall praise and glory, say of them, *That they received him as an Angellof God, yea as Iesus Christ himselfe, and if it had beene possible, that hauing pulled out their eyes, they would haue giuen him them.*

With how
great ha-
zard of e-
ternall sal-
uation, the
contempt
of the mini-
sterie is
ioyned.

Wherefore certainly we must conclude thus, that that same cruell contempt and hatred of the ministry & ministers of the word (which in very many places, is euen by children, sucked in, and instilled together with their mothers milke) is not at any hand to be esteemed so small a matter, as it is at this day commonly accounted for plaie and sport: but rather that it is a notorious and cruell wily shift of Sathan, by which he setteth vpon, and annoyeth not so much the ministers, as the hearers. For because he seeth, like a false forgetter and accuser as he is, that this would be too grosse and palpable: and therefore frustrate and in vaine also, if he should goe roundly and openly to worke and counsell men to hate
and

Sathans
subtellic.

and contemne Gods word, and to neglect
their owne saluation, he assayeth by vndermi-
nings, sleights and subteltyes, as hee as *Sinners*
were, to perform this matter, & therefore sug-
gesteth vnto men the conceit & hatred of the
Church & of the ministerie of the word, and of
saluation, & labourereth to breath this as a cer-
taine hellish poyson indeed into mens hearts,
and here, as if he had already gotten the vi-
ctorie, triumpheth, as he that knoweth this
well, that the very *ministerie of reconciliation*,
and eternall life, shall altogether be accounted
of, according as the ministers themselves are
esteemed: which stratageme or subtile pra-
ctise of the diuell, if mens minds were well
and thoroughly acquainted therewith, it is not
to be doubted, but that many in this behalfe at
the least would make warre with him, and
against themselves, that so they might free
themselves from so great hatred of their mini-
sters: for though they, that in the ministerie
of the word, are become ministers to some
Church or congregation, should be overtaken
with some infirmities, yea vices, if you will,
yet should the people be wise to distinguish
betweene their persons, and that office which
in the Lord is committed vnto them, and at the
least should pursue that with due good will
and

Fit simili-
tudes.

2. Cor. 5. 19.

Godly wis-
dome.

2 and reuerence. Or if, by reason of the ministers duty (in which sometimes they more freely reprove peoples sinnes) they should find some matter of a more bitter roote, rising vp in their hearts, or springing out therein, they should think, that the fault remaineth rather in themselves, than in their ministers, and should be displeased, rather with themselves than with their teachers. Yea, they should besides thinke with themselves, that such reproofes, though they be grieuous and tedious to the flesh, are yet notwithstanding healthfull medicines and strong defences, that they should not be overtaken by Sathan, nor deceived by the world, *that wholly lieth in wickednes, and so of the flesh reape corruption, yea destruction: yea they should remember, that open rebuke is better than secret loue: and againe, that the words of a louer are faithfull, and the kisses of an enemye are deceitfull, as the Lord saith by Salomon, Prou, 27. vers. 4. 5.*

1 Joh. 5. 1.
Gal. 6. 8.

1 In greater parishes, and larger congregations, both because such Churches are deuided and dispersed in many places, into many townes and villages, many on the Lords daies are hindred from hearing of the word of God: and also by reason of the badnes of the weather, the waies likewise vnto their parish Churches

1 The great-
nes or
largenes of
parish as-
semblies.

Churches being sometimes troublesome and tedious (the wearisomenesse whereof eyther they will not indure and swallow vp, or else sometimes cannot) they are let therefrom, eyther by olde age, or by sicknesse, or by care of small children, and household busines &c.

All which though I denie not, but that they are certaine impediments, yet are they not sufficient to excuse mens daily negligence, in hearing of Gods word, vnlesse it be for the most part in verie olde people, and in such as lie sicke, in and vpon their beddes.

Verie aged people, and sicke persons respected.

In this case, how much more hard law, did the Lord in times past lay vpon the people of the Iewes, whoin he would haue to appeare before the Lord, three times every yeare, by far longer iourneyes, by much more vnseasonablenesse of weather, greater dangers & causes, and farre greater hazard of their worldly wealth, yea, and *euery one to bring their whole familie with them*, and that in Ierusalem, as if it were, in the chiefe or onely parish Church: and that not with empty hands (as perhaps couetous harts would perswade them) but with the offerings of their hands, as God had blessed all or any of them? And least to hinder them in this worke, they might pretend losse of their goods (which to very many of them in-

The remedies.

Exod. 23. 17.

Exod. 34. 23

24.

Deut. 12. 18.

18.

Exod. 23. 17.

Exod. 34. 23

24.

deed, if men would speake according to flesh & blood, could not be little or small) or specially the inuasions, & spoiles that their enemies might make, all the men meeting as it were in one place, and the land, left as it were naked of all helpe and defence, God meeteth with this colour or feare, or certaine danger if you will, promising that he will so worke, that not any of their enemies shall *so much as* *conet their land*, much lesse assault their emptie houses and countries, whilest they go vp, that *they may appeare those three times in the yeare before the Lord*. Yea so farre forth certainly, did God meane to teach and testifie vnto vs, that we should not neede to feare any disprofit or losse to come to our selues, families or substance, whilest for Gods seruice sake wee are constrained to be absent from our houses, or rather willingly leaue them for a time. As for the Iewes, they are such carefull obseruers of this law, that euen *Ioseph and Marie with Iesus their sonne, of twelue yeares old, came vp to Ierusalem, according to the custome and manner of the feast*. And the Iewes also, within their captiuities and sundrie exiles, remained disperfed farre and wide here and there in the lands of the heathen; and they likewise which

Exo. 34. 24.

Examples.

Luke. 2. 42.

which of the Gentiles, by their labour and
travaille, had imbraced the Jewish religion,
did at Jerusalem frequent those feastes of the
Jewes. As for example are those religious
persons, that came every one of them out of the
places where they dwelt, out of every nation un-
der heauen to Jerusalem, and abode there on
the feast of Pentecost. And the Eunuch also, a
chiefe gouernour vnder Candaces the Queene.
So certainly the Queene of Sheba came to
Jerusalem with a very great companie, and with
Camels which bare sweet odours, and gold, ex-
ceeding much, and precious stones, to talke
with that most wise king Salomon, and to
heare his wisdom. Which example Christ
himselſe alleageth against the contemners
of Gods holy word laying: *The Queene of*
the South shall rise in iudgement with the men
of this generation, and shall condemne them,
because ſhee came from the uttermoſt partes
of the earth, to heare the wiſedome of Salomon,
and behold a greater than Salomon is here.
So a great troupe, out of diuerſe and ſundrie
places of Galilee, leauing all their buſineſ-
ſes at home, flocke vnto Chriſt, and remaine
with him full three daies together, indu-
ring alſo great hunger, eyther becauſe
all the thinges which they had brought

Act. 2. 5.

Act. 8. 27.

3
1. King. 10.
1. 2. &c.

Mat. 12. 42.
Luke. 11. 31

4
Mat. 8. 1.
Iohn. 6. 1. 2
&c.

Mat. 13. 32.

with them from home, were consumed, or else because they brought no victuall with them, which falleth often forth in such sodaine and tumultuarie meetings. But Christ willingly, and of his owne accord regarded them, and miraculously, fedde them, least feeling want, and lacke of things necessarie, for the sustentation of the bodie, they might haue cause, or pretend color of fearing, euen from the very hearing of Gods word.

A cōclusion.

Wherefore the better we would haue, eyther our household matters or priuate affaires provided for, we must so much the more diligently attend the studie and exercises of Gods word, and so much the more cheerefully prepare our selues, to euerie iourney of our short life, that so we may haue the more libertie and freedome to heare Gods word. Al wee confesse,

Gen. 47. 9.

that our life is our pilgrimage, and that the daies of it are few and euill, and we haue not, we cannot attaine vnto the yeares of the life of our fathers: And yet we laie vp for this brittle course, as if we had many yeares to runne.

Deu. 8. 3.

Mat. 4. 4.

Pro. 10. 22.

Whereas we know, that man liueth not by bread onely, but by euery word that commeth out of the mouth of God: And againe, the blessing of the Lord maketh rich: Wherefore wee should first seeke the kingdome of God, and his righte-

righteousnes, & then all these things (which we stand in need of for meate, drinke cloth, &c.) should be giuen vnto vs: otherwise it is in vaine for vs, to rise vp early, to sit, and to eate the bread of sorrowes.

Mat. 6. 33.
Psal. 127. 2.

But if mothers, wiues, or other of the household, cannot safely sometimes by reason of their household businesse, and attendance of infants vpon the Lords daies, come vnto their parish Churches, yet they must indeuour, that turne by turne, as it were, vpon the next Lords day, in greater companies, they be present at the Sermons, & must at home demaund repetitions of such Sermons, as they themselves were absent from, and yet some of the family heard the same. Besides, such as are of great age, and full of yeares, must very diligently repaire vnto such Sermons as in the weeke time are made, in the seuerall villages or hamlets of their parishes. And as for thole, that long and sore sicknesses tie as it were to their beds, or keepe in their houses, they must provide to call home vnto them, so often as need shal require, the ministers of the Church, to instruct, & comfort them. They must also send out their children to be instructed in learning, at the least wise, to schooles of our mother tongue (which are almost at euery mans dore)

1
What wiues
mothers, &
others of
the familie
that cannot
come, must
doe.

2
What old
persons
must doe.

3
What sicke
persons
must doe.

that they may also vse their helpe, in reading
ouer the blessed Bible, and other profitable
bookes, if eyther grievous diseases be vpon
them, or extreame olde age approach vnto
them. And whilest their yeares last, so to ap-
ply themselves to the hearing, learning, and
speaking of Gods word, that from thence
they may fetch aid, against old age shal come,
and pleasant comfort to themselves, against
all daies of danger or distresse.

Carnall se-
curitie.

1. Cor. 2. 14.

But the greatest let of all, & which alone doth
for the most part comprehend all the former,
and by which men are eyther viterly withheld
from hearing Gods word, or certainly ve-
ry many of them heare it with no fruit at all,
is that same *naturall or carnall man*, even
that same olde *Adam*, which lieth dead, and
as it were buried in securitie, impenitencie,
and the peruerse desires of this world, as if
it were in a certaine most deepe and dead
sleepe: for because that God (who speaketh
with vs by the preaching of his word) is ex-
ceeding iustice, holinesse and puritie, and will
at no hand communicate himself, & those his
most excellent, and heavenly misteries of
saluation, with the secure, impenitent,
and hogges of Epicures heard, neither will
manifest vnto them, or set before them to
be

be tasted of, that hidden wisdom of his word, but giveth them up rather into a re-
probate mind, void of all iudgement blindeth their eyes, and hardeneth their hearts, least they should see with their eyes, or understand with their hearts, and so might be converted and healed, as God in his word threatneth them.
 Againe, God himselfe together with that healthfull wisdom of his word, is found of them that tempt him not, and discovereth himselfe unto them that distrust him not, for per-
nerse thoughts separate from God, & his power, when it is tried, reproveth the unwise, for wisdom shall not enter into a wicked soule, nor dwell in a bodie that is subiect unto sinne. For the holy spirit of discipline flieth from that that is forged, & withdraweth it selfe from foolish thoughts, and then is knowne, when iniquitie commeth. Therefore in this true repentance (which is busied in and manifested by hatred, and forsaking of sinne on the one side, and in earnest desire of godlinesse and righteousnesse on the other side, principally standeth that sanctificatio, unto which God (as in the beginning of this Chapter, we have already declared) by the prophets exhorteth his people, so often as he calleth them, to publike assemblies to heare his word and to wor-

Rom. 1.28.

Iohn. 12.40

Esay. 6.9.

Wisd. 1.2.3.

Ec.

Repentance
 what.

ship him. To which also pertaineth that
Eccle. 4. 17. worthie precept of Salomon: *Take heed to
 thy foot, when thou shalt goe into the house of
 God, and be more readie to heare, than to giue
 the sacrifice of fooles, &c.*

And thus farre touching the impediments
 and lets, in remouing of which (as if it were
 in causes corrupting other) it behooueth a
 Christian man, to stray & labour, least other-
 wise he be eyther altogether beaten backe
 from hearing of Gods word: or else in the
 holy assemblies of the Church, resemble at
 the best, a deafe and dead image.

The father
 or master
 must come
 to the holy
 assemblies,
 accompanied
 with his
 household.

Wherefore these impediments and hinde-
 rances being first remoued, a godly father of
 a familie, or master of a household, must not
 then thinke that he hath well discharged his
 dutie, if eyther himselfe come alone to heare
 Sermons, or send out into the Church from
 amongst his seruants, some youth or other,
 who is as yet of small prooffe or iudgement,
 as we see it sometimes practised, whereby the
 magistrates ordinances and decrees, fathers
 and masters are commaunded to send at the
 least some one of their families, to the week-
 ly Sermons, or those that are made vpon some
 daies in the weeke. Which, what is it else,
 than pleasantly as it were to scorne both God
 him-

himselfe, & the godly lawes of Christian magistrates? Nay rather good household gournours, as fathers, masters &c. should haue great care of the saluation of all & of euery one of their household: knowing that *the iust must liue*, not by another mans, but, *by his owne faith*: and that euery one of vs must yeeld an account to God him selfe, and the things that he hath done in the flesh. And therefore he must bring with him his family, to the Sermons or preachings of Gods holy word. And if any by reason of their domesticall affaires, or other vrgent businesses, cannot be present at a Sermon, they must indeuor, in greater troups and companies, to be present at the next Sermons. But what meane I, to speake of the familie or household onely? Euery faithfull man should both by his example and voice, inuite his neighbours and other men, to those spirituall tables, and heauenly bankets of Gods holy word. Euen as *Isaiah*, describing the desires of the people of God, which should be manifested vnder the kingdome of Christ, ascribeth this vnto them, both that they should in great troupes gather themselues to Christes kingdome, and also should mutually exhort and prouoke one another thereto, saying: *Come ye and let vs goe vp vnto the mountaine*

Haba. 2. 4

Rom. 14. 12.

The neighbour must inuite his neighbour to the public assemblies of the Church.

Esay. 2. 3. *taine of the Lord, vnto the house of the God of Jacob, and he shall teach vs his waies, and wee will walke in his pathes.* The like studie, and

the very selfe same zeale, both in flocking together, and also in inuiting one another vnto holy assemblies, did *Zachariah* foretel should be likewise in the new Testament: and he addeth withall, that those that were inuited should

Zach. 8. 21.

Iohn. 1. 43.

47.

answer, *I will go also.* And so did *Philip* and *Andrew* inuite *Nathaniel*, and *Simon* to come vnto *Christ*, whom they had found before. So *Ioseph* and *Mary* brought with them to *Ierusalem*, to the feast of the Pasche there,

Luke. 2. 42.

Iesus their sonne, when hee was twelue years olds. Specially this is the dutie of the el-

Church
elders or of-
ficers.

ders of the Church, to prouoke their neighbours (sith the overlooking and care of them is committed vnto them) to diligent frequenting of holy assemblies. Which al-

Magistrats.

so the magistrate himselfe should do, & that not onely by publishing lawes and decrees, but chiefly aboue the rest, by his owne example. As *Ensebius lib. 4. de vita Constant. Cap. 17. & 33.* reporteth touching *Constantine* the Emperour, that in the Church when it was assembled, he euen taking the bookes into his handes, beganne the contemplation of the holy scriptures, made praises,

praiers with the whole assemblie of the Church, and being in the midst of the Sermons, admonished, exhorted, &c. he would not sit.

But if any Christian man be readie to goe to ecclesiasticall assemblies, hee must in the third place, euen againe and againe thinke vpon this, to what ende nowe hee would goethither, and what thinges he is there to doe. For euen as the Kinges and Princes of this world, are by trumpets and drummes woont to giue signes, when and how often, they would haue their courtiers come together, to eate meate: So when we heare the belles ring, we should thinke, that a signe is giuen vs, by which *the King of Kings, and Lord of Lords*, calleth his familie and houshold, to his spirituall banquets and heauenlie table, beeing readie to satisfie and refresh their hungrie fainting and sicke soules, with that most sweete foode, and immortall drinke of his holy word. And therefore being quicke, frequent, and cheerefull, *and adorned with that inward man*, and being washed and trimmed, wee should with as much delight at the least, if not more, come to these spirituall thinges, euen as courtiers

3
Every
Christian
man, as he
goeth to
the Tem-
ple, ought
to be occu-
pied with
religious
thoughts.

1. Tim. 6. 15

1. Pet. 3. 4.

tiers cary with them, when they are to sit
 down and eate at their princes tables. We
 should therfore think, that we are about to goe
 to the house of the God of Iacob, that we might
 pray before the Lord, & seeke the Lord of hosts,
 euen as the faithfull do prouoke one another,
 in the prophet *Zachariah*: the meaning is, that
 we should set our selues, in the sight and pre-
 sence of Gods most holy and excellent ma-
 iestie, and should heare this our God
 speaking with vs by the mouth of his minister
 and an embassadour, and that by his owne
 word, concerning his will both towards vs,
 and touching vs: and againe, that we our
 selues should speake with this great God,
 as with our most mercifull father, and
 yeeld him thanks for the benefits that he
 hath bestowed vpon vs, and vnburthen
 and powre out our necessities into his bo-
 some, and that we should not be in the
 temple, as it were certaine dumbe and deafe
 images or pictures. For as *Augustine* saith:
Thy prayer is a familiar speech and talke with
God, when thou readeest (or hearest) Gods word,
God speaketh vnto thee, when thou praiest, thou
speakest with God: Yea we should think vpon
 the ends, why God hath created & redeemed
 man, which is his own glory, and that we should
 set

Zach. 8. 21.

August. in
Psal. 85.

set forth his praise, who hath called vs out of *Esā. 43. 7. 21*
 darkenesse into his wonderfull light. And we *1. Pet. 2. 9.*
 should also thinke vpon and remember, the
 meanes, by which we may attaine and come *3*
 to this end: namely, that according to Christs
 counsell, commandement and rule, we should
 first seek the kingdome of God, and his righte-
 onnesse, that is to say, the righteousness of
 faith, and of good works, which double right- *Mat. 6. 33.*
 teousnesse is set out vnto vs in the Law and
 the Gospell: from whence also it is manifest,
 that for the seeking or searching after this, we
 had need also to search the scriptures, and to
 heare Moses and the prophets, and to attend *Iohn. 5. 39.*
 that most sure word of the prophets: yea we *Luke. 16. 29.*
 must waite and consider throughly the causes, *2. Pet. 1. 19.*
 that should iustly prouoke and stirre vs vp
 to the diligent hearing of Gods holy word.
 Amongest which, Gods most sharpe and se-
 uere commaundement, doth not without
 cause obtaine the first place, who himselfe
 from heauen crieth and saith touching Christ:
This is my welbeloued sonne, in whom I am well *Mat. 17. 5.*
pleased, heare him: and will haue vs to heare *Luke. 16. 29*
Moses and the prophets, and to haue the word of *Coloss. 3. 16.*
Christ dwell in vs plenteously, with all wise- *1. Pet. 1. 19.*
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prophetic, as vnto a light or candle that shineth

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 and touching vs: and againe, that we our
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Christ dwell in vs plenteously, with all wise-
dome, and to take heed to the most sure word of
prophacie, as vnto a light or candle that shineth

John. 5. 39.

Luke. 16. 29.

2. Pet. 1. 19.

Mat. 17. 5.

Luke. 16. 29.

Coloss. 3. 16.

1. Pet. 1. 19.

Iam. 1. 21.

in a dark place, & with meeknes to receive the word that is grafted in vs, which is able to save our soules. Next, that this is the last end both of our creation & of our redemption to acknowledge God our creator and redeemer, according to his word manifested by the Prophets & Apostles, yea by his own sonne, & that we should glorifie him both in this, and the life to come, as hath beene already said.

3

1. Pet. 1. 23.

Thirdly, that our salvation, and indeed our verie chiefe good and felicitie standeth principally in this, to obtaine the right knowledge of God out of his word, and to be borne againe, not by mortall or corruptible seede, but by immortall, even the word of God which endureth for ever. For in his word hath almighty God set out vnto vs remedies against our sinnes, and everlasting condemnation, and that through his son manifested in the flesh.

1. Tim. 3. 16

Heb. 11. 6.

Rom. 14. 17.

By the same word he worketh faith in vs, without which it is impossible to please God.

4

Fourthly, we haue not in this very valley of teares and miseries, and in the midst of so many and great, both spirituall and bodily enemies, any sure succour, and sounde or lively comfort against distrust and desperation, but from Gods word. And this is it that David saith, Except thy law had beene my delights,

lights, I should now haue perished in mine affliction: And againe: This is my comfort in mine affliction, that thy word hath quickned me. *Psa. 119. 92*
 And Jeremiah the prophet speaking vnto God saith, know that for thy sake I suffer rebuke. *Psal. 119. 53*
 O Lord, thy words haue bene sound, and I did eat them, and thy word was vnto me for ioy, euen for the ioy of my hart. *Iere. 15. 15*
 Wherupon also it is that Isaiah saith: Who is he among you that feareth the Lord? Let him heare the voice of his seruant. *Iere. 15. 16*
 He that hath walked in darknes, & had no light, let him hope in the name of the Lord, & stay vpon his God. *Esay. 50. 12.*
 Fifthly, that Gods word is the only square & rule of all Gods worship, whether it be inward or outward. For in this case, it is not at any hand lawfull for vs, to looke after our owne heart, and after our owne eyes, that we should go awhoring after the: neither to do that which seemeth right in our owne eyes, neither to depart from all the words which the lord hath commanded vs either to the right hand or to the left, neither to adde any thing to that word, nor to take any thing from it. *Num. 15. 39*
 Lastly, that we cannot in the whole course of our life & calling, be at any hand assured & certified of the presence, fauour, & blessing of God with vs & vpon vs, vlesse his word be a laterne vnto our feet, & a light vnto our paths, for it is not an idle or empty word, *Deut. 12. 8.*
Deut. 28. 14.
Deut. 4. 2.
Psal. 119. 105.

word, which God witnesseth vnto vs, *but it is our life, and by this word we shall prolong our daies.* These meditations (I say) and thoughts, while we heare the bells ring, while we prepare our selues to go on to holy assemblies, or else euen in those waies as we go, are that excellent preparation, and quickning or rousing vp of our selues, and sanctification, that so we should not come to the hearing of Gods shord with ynwashen hands, but our heartes should be disposed and fitted indeed to true reuerence and deuotion.

4
Dent. 32-47 The Text that must be expounded in the Church, must first be read at home, and thought vpon there.

To the former three aboue mentioned, this must be added in the fourth place, namely, that he who taketh true delight and pleasure in Gods word, must (if he be any whit learned) before he come to the holy assembly, sundrie times reade, yea and reade ouer again and againe, eyther the Chapter or the Text of the Bible, which are to be expounded in the holy meeting (which will easily appeare to euery one vpon the Sabbboth daies, by the ordinarie Texts which then are commonly expounded, & in the Sermons, which are had and handled on the weeke daies, out of some whole booke of scripture, that is expounded in order, as it lieth) yea and he must by himselfe assay what he can doe, in searching out the

the argument of that text, the parts, doctrines,
 vse, and other things that are contained there-
 in. Now these priuate meditations, though
 performed rudely and grossely; if yet a dili-
 gent hearer will compare them with the pub-
 like preaching or Sermon, he shall with small
 adoe at the least find out, cyther in what
 things he did not sufficiently attaine vnto the
 purpose of the holy Ghost, or aimed not right-
 ly at the drift thereof. And if in any thing
 he did sticke in his priuate meditation, he shal
 perceiue light communicated vnto him, and
 a hand raught out to leade him. And if by in-
 deuour and earnestnes, he do once ouercome
 the first difficultie of this holy, godly, and
 wholesome exercise, he shall make such good
 proceedings in the skill, both of reading the
 holy Bible, and of hearing holy Sermons, that
 the matter it selfe will make plaine prooffe of
 this, that the fruit shall notable answer the
 labour bestowed, and that he shall inwardly
 reioyce for so great good gotten thereby.

No man
 should be
 discoura-
 ged in his
 wants.

A notable
 encourage-
 ment.

This very same counsel we reade, that *Chri-
 sofome* also in former time, did giue vnto his
 Church at *Constantinople*: for thus he writeth
 vpon *Iohn*: *One thing for the present, before we
 come to the words of the Gospel, I would intreat
 you, yea I pray you despise it not, specially sith*

*Chrysost in
 euan. Iohann.
 hom. 10.*

E

we

we desire nothing that is grievous or hard to be done, neither profitable, but to him only that receiveth it, and yet farre more profitable to you that shew it forth. What is it then, that we require of you? That upon some one of the daies in the weeke, or upon the Sabbath at the least,

The hearers duties.

1

2

3

4

5

6

you would have regard to reade such portions of the Gospell, as are to be expounded, which you should have in your hands before our preachings, and should often repeat in your houses, and should diligently search out the meaning thereof, and marke what is cleare, and what is darke in them, as also what seemeth to be contrarie, when indeed it is not. And so having thoroughly examined and weighed all things, you should present your selves verie attentine to these Sermons. By this meanes no small fruit and profit should come to eyther of vs: For as touching our selves we should not need to use much labour, to shew forth the power of the Gospell, when you your selves have at home made familiar unto you, the sense and meaning, specially as in respect of the words. And you shall be made more sharpe, and quicker conceited, not onely to heare and perceine the doctrine, but even to teach others also. Thus farre he.

The fruit that shall come thereby.

1

2

A Christian mans dutie in reading of the Bible

And indeed the dutie of a Christian man, doth not consist in hearing publike Sermons onely;

onely; but requirerh also priuate reading of
 Gods word at home: and that not only, when
 we are presently to goe vnto the Tem-
 ple or Church, *but we must meditate day Psal. 1. 2.*
and night in the law of the Lord, from which
 kind of studie and exercise a blessed man is
 described. Yea we must afford our selues some
 time and leasure from our affaires and cares
 of this life, that we may giue our selues to this
 heavenly and wholsome exercise, knowing
that this one thing is very necessarie. Neither *Luke. 10. 41*
 must we stay onely in the reading of those
 Chapters or Textes, which are expounded in
 the assemblie and meeting of the Church:
For the whole scripture is giuen by inspiration 2. Tim. 3. 16
from God, & is profitable to teach, to conuince.
 &c. And therefore our Sauour Christ com-
 maundeth vs to *search the scripture,* or rather *Iohn. 5. 39.*
 giueth this testimonie to the Iewes, that they
 did search them. And the Apostle Paul
 commaundeth, *that the word of Christ should Col. 3. 16.*
plenteously in all wisdom dwell in vs, or in our
 houses, to wit, by daily reading and exercise
 thereof, *we teaching & admonishing one of vs*
another out of it, or according thereto. Which
 studie and care indeed Luke doth highly set
 out and commend in the men of *Berthea. Act. 17. 11.*
 And truly vpon the verie same place to the

*Chrysost. in
Epist. ad
Coloss. hom. 9*

Commen-
dation of
the scrip-
tures.

A notable
sentence.

Colossians lately alledged, *Chrysostome* commenteth and writeth after this manner. Heare (saith hee) all you that are temporall men, and haue charge of wines and children, how euen to you particularly and principally be commaunded this, that ye should reade the scriptures, and that not simply, or by the way as we say, but with great diligence. And a little after. O all ye secular men, heare I beseech you: Get you Bibles: they are the medicines of your soules. If you will haue nothing else, yet get the newe Testament, the Acts of the Apostles, the Gospels, continuall and diligent teachers. If heauines betide you, come and sit downe heere, and take and taste thesethings, as a storehouse of soueraigne medicines. From hence take vnto thy selfe comfort against thine euill and affliction, whether damage come vnto thee, or death, or the losse of thy household things. Yea sit not down here only, but turn again & again, yea trie all things, and containe them in thy mind. This certainly is the cause of all euill, that men are ignorant of the scriptures: we enter into the battell without armour & weapons, & how can we then be kept safe? Those that are armed, are commonly preserved and become conquerors, the vnarmed or naked are not so. And *Saint Ierome* in his epistle to *Celantia* (which intreateth of

of the institution or instruction of the mother
 of a familie) concerning this verie kind of
 exercise writeth thus : So thinke upon the
 keeping of thy selfe at home within doores,
 that yet thou maiest giue some refreshing and
 libertie to thy soule . Chuse to thy selfe a fit
 place, and such a one as may be somewhat re-
 moued from the noyse of the familie , into
 which, thou shalt doe well to withdrawe thy
 selfe, as into a haüen, from the manifold tem-
 pestes of worldly cares, and maist by the qui-
 etnesse and closenesse of the secrete place, still
 and pacifie such waues of thy thoughts, as from
 without are raised up. Haue thou there such
 great studie and care to read Gods word, so ma-
 ny turnes and courses of praiers, and so firme
 & straight thought concerning things to come,
 that thou maist by this vacation and relaxati-
 on easily recompence all the businesses of the
 rest of the time . And touching this notable
 & incomparable profit, which men may get
 by private reading of the holy scriptures, very
 excellētly doth *Augustine* dispute in a certain
 Sermon of his, where among other things he
 writeth thus. He that will be alwaies with
 God, must pray, often, and reade often : for when
 we pray we our selues talke with God, but when
 we reade, God talketh or speaketh with vs.

*Hierom ad
Celant.*

*August. ser.
de stud. sapi-
en. & medis.
legis Dei.*

The reading of holy scripture, yeeldeth vs a double grace, both because it instructeth the vnderstanding of the mind, and also because man by that meanes, being drawne from the vanities of the world, it leadeth him to the loue of God. The labour of reading is honest, and profiteth much to the purging or cleansing of the heart. For euen as by fleshy food, the flesh is nourished: so by Gods word the inward man is nourished and fedde, to all good in this life which causeth the Psalmist to saie. Howe sweet are thy wordes vnto my mouth? yea more sweet than the hony or hony combe.

Psal. 119.
103.

5
The hearer
must powre
forth prai-
ers.

There remaineth yet one point more, amongest such things as belong to preparati-
on, and is very fit to cause men profitably to
heare sermons, which though it be kept to the
last place, must yet notwithstanding princi-
pally here be stood vpon, and that is touching
powring forth or making of praiers to al-
mighty God: The natural man indeed percei-
ueth not the things which belong to the spirit of
God, for they are foolish vnto him, neither can he
know them. Again, flesh and blood reuealeth not
this vnto vs, that Christ is the sonne of the li-
uing God, but our heauenly father. He giveth
wisedome, and out of his mouth commeth know-
ledge and vnderstanding. Wherefore, heere
men

1. Cor. 2. 16.

Mat. 16. 17.

Pro. 2. 6.

men had neede to make praier, both for the preacher himselfe, and also euery one of the hearers for themselves.

The Church is bound to pray vnto God, as on the behalfe of their preacher, that he by his grace and spirit would in such sorte gouerne his vnderstanding, memory, heare, mind and mouth, that he may be able to feede and refresh their hungry & sick soules, with the *sound sincere, and uncorrupted food of the word*, and that he may deliuer the same, with such readinesse, cheerefulnesse, fitnessse, grauitie and grace, that all this his whole embassage may be indeede *the ministration of reconciliation and life*, by which God may gaine them, and many other to himselfe, euen to eternall life. So doth the Apostle Paul desire the praier of the Ephesians for him: That utterance might be giuen him, to the opening of his mouth with liberty, that so he might make knowne the secret of the Gospell, whereof he was an embassador in bonds, that thereof he might speake boldly as he ought to speake. And the same thing doth he request of the Church of the Colossians, namely, that they would pray for him, that God would open vnto him the dore of utterance, that he might speake the myserie of Christ.

I
Praier for
the mini-
sters of the
word.

1. Pet. 2. 2.

2. Cor. 5. 12.

Ephes. 6. 19

Coloss. 4. 3

2
Praier for
the hearer.

And for himselfe euery one should pray, that God would more and more vouchsafe to inlighten his vnderstanding, and to soften his will and heart, that so he may grow in the knowledge of his heauenly doctrine, may lay hold of it by a true faith, and may turne the same into the daily and wholsome exercises of praier and repentince. So doth

Psal. 25. 4. 5 David pray: *Make me to know thy waies O Lord, teach me thy paths. Cause me to walke by thy truth, and teach thou me, for thou art the God of my saluation.* And againe in ano-

Psal. 119. 10 ther Psalme: *I haue sought thee with my whole heart, let me not straine from thy commaundements. Open thou mine eyes, and so I shall behold the wonderfull things of thy lawe. Make me to vnderstand the way of thy precepts, and I will meditate in thy wondrous workes. Teach me O Lord, the way of thy statutes, and I will keepe it vnto the end.* So the Apostles praied,

Luke. 17. 5. *O Lord increase our faith.* And Chrysostome putteth downe such a forme of praier, concerning this matter, when thou preparest thy selfe to sit (saith hee) or to reade, or to heare another man speake, first pray vnto God and say: *Lord Iesus Christ open mine eyes, and the eares of my heart, that they may heare thy word, and vnderstand the same, and performe thy will.*

Chrysost.
hom. de
patien. &
consum. hu.
ius seculi.

O Lord, because I am a stranger upon this earth, hide not thy commandementes from me: but open thou mine eyes, and I shall consider the wonderfull things of thy law: for in thee haue I trusted O my God, that thou wouldest enlighten my heart.

*Psal. 119.
18. 19.*

CHAP. 3.

Concerning the heauens dutie in the Sermon while, and in the holy assemblies of the Church.

THe things, that in the former chapter haue beene spoken, touching the hearers dutie before the Sermon, do all and euery one of them respect this point, that mens mindes may be sanctified & prepared to the right and wholsome hearing of Gods holy word, as likewise, that both snares & scruples, which hinder men in that behalfe might be taken away, and also that mens harts being furnished with necessary meditations & exercises before hand (sorting in nature the rest that they are to be acquainted withal) they might be brought in to this wrestling place, & come to this exercise more prepared, and depart from it more profitably. But of all these things belonging to preparation, we may not without cause say,

*The summe
and scope
of the former
chapter.*

as

as we are wont to speake: *He that beginneth well hath attained halfe the worke.*

Now we will bring our hearer, as it were vpon the Theater, or into the open view & sight of the Church, and will furnish him with such lawes & instructiōs, as which if he bring with him and practise there, he shall neuer come thither, but he shall depart better learned, and more blessed, before God, & in himselfe also.

For first, let none that hath any learning, specially Citizens and townesmen, enter into the holy place of praier and preaching, but besides the booke of Psalmes, which are sung in the Church, let them haue alwaies in a readinesse the holy Bible, that so they may with the whole Church, in their voices & singing, both praise God, and call vpon him (which part of Gods worship indeed, the holy Ghost requirereth of all the faithful, as appereth by the places quoted in the margine) & also the better turne ouer & harkē vnto that chapter or those chapters of the Bible, which vpon the Lords daies especially in the ordinary reading of the Bible are wont & ought to be read, as those textes likewise, which are expōsided in the Sermons. Furthermore, they must at the least note with some marke, such testimonies & texts of scripture also, as in the Sermon time are alledged, and

Such as can
reade must
alwaies
haue their
Bibles rea-
de.

Psal. 47. 8. 7.

Psal. 119.

54. 171.

Ephes. 5. 19.

Col. 3. 16.

and were either not known before, or not vnderstood, as they should haue been; or else in which they marked some speciall point, that so they may more diligently meditate vpon them at home, & cause them to become more familiar to them. And that this was vsuall amongst Christians in the ancient Church, may from hence plainly be gathered out of *Augustine*, who writing vnto *Ierome*, telleth him of a certaine Bishop, who was almost cast or pulled out of the pulpit, because that in expounding a place of the prophet *Ionas*, he swarned somewhat from the words of the common translation. For from whence could the Church or people so quickly smell out this, vnlesse some of them at the least, if not very many had in their hands, and in a readinesse (as we may say) the blessed Bible booke, and had looked vpon the text, which was read and expounded vnto them? And this custome of bringing their holy Bibles with them, will manifest in them no meane or common argument, both of excellent zeale towards the word of God, and also of a mind, that is very desirous to profic in that truth of God, which bringeth saluation. Neither can it but cause that to take deepe roote in them, which by one and the selfe same labour of two of our most

August. ad Hieron. epist. 19

Diuers vses of bringing Bibles to Church.

most noble senses, that is, by the helpe of hearing and seeing, is conueyed to the mind. Also by this meanes all suspicion, that men might conceiue of, or against their preachers and teachers, for or concerning the corrupting of the word (whether it fall out in reading of it, or in alledging texts of scripture not rightly, or not dealing so faithfully with them, as were fit, adding at their pleasure something, or taking away, as they will, I say by this meanes all that shall vanish away. As we heare them that are vnlearned, and seldome or neuer vse the blessed Bible, sometimes to blatter out such bad matter, & to complaine without a cause, which also we read one Sabbatius, a Bishop of the Nouatia heretickes, in former time to haue practised, who reading this text of the Gospel: *Now the feast of vneleauened bread (which is called the Passeouer) drew neere,* addeth such things of his owne, as were neither ever any where written, or heard at any time, namely this: *Cursed is euery one that keepeth the Passeouer without vneleauened bread:* and that by this falsification, those more simple Nouatian heretickes, that were of the common people, were caried away from the faith, *Socrates* witnesseth it in his ecclesiasticall history. Such a like thing also doth *Sozomenus* rehearse

Luke. 22. 1.

Secret. lib. 7
hyst. eccl.
cap. 5.

rehearſe in his eccleſiaſticall hiftorie touching
 one *Tryphillus* Biſhop of *Lodre*, who in a ſo-
 lemne aſſembly of Biſhops being to alledge
 that ſaying of our Sauour Chriſt, *Take vp thy*
bed and walke, he changed the word, and vſed *Iohn. 5. 8.*
 another that ſignified, *a very low and baſe bed*;
 for which things ſake, *Spiridion* did openly re- *Sozom. lib.*
 proue him, as *Sozomenus* writeth. Wherefore *I. hift. eccle.*
 the miniſters of the Church, ſhall be made *cap. 11.*
 much more diligent & heedie alſo, in making
 of their Sermons, and in alledging textes and
 teſtimonies of ſcripture, if they know, that
 there are ſome that will toſſe vp and downe,
 and bring to the ſcales ſuch things as they
 ſhall vter and deliuer to the people.
 Secondly, men muſt ſtrive; yea euerie one
 muſt ſtrive, to be preſent at the whole Ser- *2*
 mon, and all the parts & peeces of it. For we *Ecuery mā*
 ſee a very wicked cuſtome to haue preuailed *muſt be pre-*
 very farre in many Churches, that in the Ser- *ſent at the*
 mon while, the people doe continually gad in *whole*
 and out, and runne vp and downe, ſome pac- *Sermon.*
 king away in the miſt of the Sermons, or after
 the Goſpell is read, as they uſe to ſpeake. But I
 would gladly know, what zeale there can be
 in ſuch giante like and barbarous confuſion? or
 what deſire to learne and profit? or what fruit
 can enſue therupon? for how can it ever come

¹
A reason.

to passe, that that doctrine should be vnder-
stood, which is not harkened vnto, or known
from the beginning to the end, and that with
as great attention of mind, and intention,
as may be? How shall any man attaine the
drift of a Sermon, or keepe himselfe within a-
ny such bounds, as in hearing of Sermons he
should obserue, which hath not heard the
text, (that is to be publicly expounded) at-
tentiuely read, and hath not sundry times cal-
led backe his senses and thoughts thereto? I

A caution
or excepti-
on.

¹ cannot but confesse, that very olde people, and
² women great with child, whom sometimes
swooning, or bad health doth vpon the sodain
trouble, do iustly deserue as in this behalfe to
be excused, as also other women, whom care
³ for their yoong children, and some speciall
regard of household businesse, may now and
then eyther make more slow in comming, or
call away before the time of the full finishing
of the exercise. But these being excepted, I
see that many Churches and congregations
want that auncient discipline of the Church,
whose ouerseers and watchmen, seniors or el-
ders should be, whom also they should haue
placed in every seuerall congregation, and
that not in name onely, but indeed to accom-
plish and performe the dutie also: for so we
reade

reade it decreed and prouided for by the 24 Canon of the fourth Councell of Carthage, which also is cited in the Canon law *de consecrat. diff. 8.* Let him that goeth out of the audietorie, when the minister is speaking in the congregation, be excommunicated: and in the councell of Agathen it was decreed, that people should not presume to go out of the temples before priests or ministers had blessed the congregation. But what great zeale, yea what frequency Gods people had in former time, the examples following, will plainly declare and proue.

Council. Cara.
4. Can. 24.
de consec.
Diff. 8.

Council. Aga.
Can. 32.

Thirdly, sleepe, talking and speech with other men, curiositie or the reading of other bookes, must vtterly depart in the holy Sermon time, and the eyes and eares of euery one must be attent to the mouth of the minister, who in the name of God exerciseth an embassage, and all things there must be receiued with hungrie appetites, and as it were greedy minds. For so were the eares of all the people, attent and bent to the booke of the lawe, when Ezra from the very morning enen vntil noone, did in the presence of men and women, and such as vnderstood, from a pulpit of wood reade the same. So great companies approached vnto Christ, with a desire to heare Gods word

Sleepe,
talke or
speech, and
curiositie
must auant.

Examples.

Neben. 8. 3.

- Luke. 5. 1.* word, in so much that they pressed one upon another, yea and trode one upon another. So the multitude did with one accord giue heede vnto those things which Philip spake, when he preached Christ in the Citie of Samaria. Cornelius the Centurion (when being warned by Oracle from God, he called Peter vnto him, that from him he might heare such things, as by which he and all his household might be saved) shewed forth a very earnest and readie mind both to heare and learne, saying vnto
- Act. 10. 33.* Peter: Now therefore all we are here in the presence of God, that we may heare all things which are commaunded thee from God. This indeed is that sincere milke of the word, which as new borne babes we should desire, that we might grow up thereby. Where by a fit and fine similitude, the desire to heare Gods word, and to profit by it, is aptly compared with the desire of infants, by which they desire their mothers milke and breast, which in them we know certainly is very great. The exhortation also of Iesus the son of Syrach, serueth to this purpose, & is deliuered in these termes:
- Eccle. 6. 36.* Willingly harken to all godly speech, and let not the hidden speeches of wise dome escape thee. If thou seeest a man of understanding in the morning, make hast vnto him, and let thy feet weare the

the steppes of his doores. Doe thou perfectly waigh the Lords precepts, and meditate his commandements continually. He shall establish thy hart, and the desire of wisdom shall be giuen to thee. As for those drouisie and dull hearers of Gods holy word, with which we see the holy places of praier and preaching for the most part to abound (sorrow it is to say it) the example of that young man *Eutychus*, should iustly strike terror into such, *who while the Apostle Paul was preaching, falling into a dead sleepe*, and yeelding so much thereto, that he was more & more ouerwhelmed therewith, *all, fell downe from the window of the third loft in which he sat, and was taken vp dead*. Now if this befell him, whose sleepe notwithstanding did in many respectes deserue excuse, if we thoroughly waigh the circumstances of the text, what shall we thinke may befall them, which in the day time, in a Sermon while, but of one hower long at the most, & that as if it were of set purpose, and without any shame at all, before the holy Angels, & the whole congregation, & so many reuerend & godly persons, men & women settle theselues to sleeping & snorting? Surely these belong to the catalogue and nūber of those lukewarme persons, *whō the Lord threatneth, that he wil spue out of his mouth.*

Against
sleepie and
drouisie
hearers
of the
word.

Act. 20. 9.
10.

A heape of
respectes ag-
grauating
the sinne of
sleeping
in the Ser-
mon while.

Reu. 3. 16.

Remedies
against
sleep in the
holy Sermon
time.

1

2

1. Thes. 5. 7

3

Against tal-
king in the
Sermon
time.

Origen, in
Exod. hom.
12

I denie not indeed, but that vpon sundrie causes it may sometimes fall out, that in the Sermon while sleepe may come vpon a man, yea and the same both good and Godly? Howbeit he should not so much yeeld thereto, as to suffer himselfe to be oppressed therewithall, but should resist it, which may easily be atchieued, by rising vp, and by standing on his feete. Againe, the neighbour should not suffer his neighbour to sleepe, but priuily pulling them, and thrusting them, should awake them: *They that sleepe (saith Paul) sleepe in the night, & they that are drunken, are drunken in the night.* And what else is it I pray you, if in the temple you see such as are accustomed to giue themselves to sleepe & to talke, what is it I say; but euen openly to mocke Gods maiestie to his face, and to scorne and contemne his most holy word?

Origen writing vpon Exodus, and inueighing against sundrie disorders and faultes that were practised in the Church assemblies, amongst others, he doth bitterly speake against talking there, in such tearmes as these are. *Somewhere are (saith hee) that know not whether readings are recited in the Church, but getting themselves into the farthest places of the Lords house, busie themselves there with worldly*

worldly tales. Of whom I dare boldly say, 2. Cor. 3. 15.
 that whē Moses is read, there is not now a vaile
 put vpon their hearts, but a thicke and high
 wall. For if he that is present, and heareth, and
 is attentive, and handleth againe and sifteth
 the things that he heareth, and asketh after,
 and learneth also such things, as at the first he
 could not vnderstand, can yet for all this hard-
 ly attaine to the libertie of knowledge, how may
 he (that stoppeth his eares, that he should not
 heare, and turneth his backe to the face of him
 that readeth) be iustly said to haue a vaile put
 vpon his heart, vnto whom, not so much as the
 vaile of the letter, (with which the sense is
 couered, and is no more but the sound of
 the voice) hath approached or come? And
 against such talkings in the holy places of
 praier and preaching, Saint Basil expounding
 these words of the Psalm: In his temple e-
 uerie man shall speake of his glorie, writeth
 thus: Let them that in the temple speake long
 and large speeches, heare (saith hee) the
 words of the Psalm. He that is in the temple
 of God; should not speake vaine, filthie or slau-
 derous words, but all should speake glory. There
 are present the Angels, marking the wordes,
 yea the Lord himselfe is present, considering
 the affections of them that come in. Euerie

A very
strong rea-
son.

Psal. 29. 9.

Basil. in

Psal. 29.

3 *maus praiers are manifest to God. And a little while after he saith: Miserable men leaning*
their owne howses, make hast to the temple,
that they may obtaine ayd and helpe for them-
selues: but tell me I pray you, with what re-
uerence? with what humilitie? They doe not
indeed heare the word of God: they doe not
well perceiue the meaning and nature thereof,
being found in sinne, they are not grieved for
the same: comming to remember sinnes that
are past, they are not sorrowfull therefore:
they feare not Gods fearefull indgement, but
they goe into the temple laughing: they ioyne
their right bandes together: they make Gods
house a place of tedious and prophane speech,
not regarding the Psalme that saith: In his
temple euery man shall speake of his glory. But
thou dost not onely not speake of it, but hinde-
rest others from it, by thy vaine speech thou
many times turnest away such as would worship
God, and thou speakest euill of the holy scrip-
ture, and of the grace of the holy Ghost: Chry-
stosome complaineth, that in the Church of
his age, curiositie had growne so farre, and
gotten such a head, that he affirmeth that
many came to the Church, to looke vpon
womens beautie; and somewhat curiously
to behold the comelineffe and fairenesse of
the

Thingshin-
 dering men
 from profi-
 ting by ho-
 ly exercises
 in the tem-
 ple.

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8

Psal 29.9.

Against
 curiositie.

the yonger sort, whom in a certaine place he pursueth with this inuective speech. *What chrysof. in*
 doest thou (O man curiously in the Church *Mash. hom.*
 prying into womens beantie, and tremblest not, 74
 slaundering Gods temple with so great con-
 tumelie and reproach? what? doest thou take the
 Church to be a brothell house? and more base
 than the market place? For in such open as-
 semblies and places, thou blushest, yea thou
 art afraid, least any man should further pur-
 sue a woman: but in the Church of God, when
 God himselfe speaketh vnto thee, and deterreth
 thee from such sinnes, euen at the verie same
 time, especially thou doest commit fornicati-
 on and adulterie, in which God with a great
 and glorious voice, thundereth against thee, &
 enioyneth thee to flie from such things, and yet
 thou tremblest not, neither art amazed. And
 after a few words he saith againe: Certainely
 it is much better to be eyther blind, or o-
 therwise very sicke, than so filthily to abuse
 our eyes, we should rather by an inward and par-
 titition wall be separated from women. But
 because yee will not, our auncestours haue
 thought it necessarie to disioyne you by these
 wooden walles. And I haue hearde of
 our elders, that these partitions or walles
 were not from the beginning. For in Christ Ie-
 sus,

Gal. 3. 28.

Act. 1. 14.

Iere. 5. 8.

And thus, there is neither male nor female: And in the Apostles times, men and women praied together: and the women were then women indeede, and the men likewise were such manner of men as they should be. But now contrariwise, women verily haue taken vnto them barlots manners, and men imitate the furie and rage of horses. Thus farre Chrysostome, whose place I haue the more willingly put downe, because of the partition wall which he mentioneth to haue been at that time in his Church.

Act. 8. 6.

Nay I will say more than this, namely, that in the Sermon while it is not meete for men to giue themselues ouer, or to spend the time in reading bookes of diuinitie, or the very Bible it selfe. For this is not to giue attēdance to the things that are spoken, as we haue heard alreadie the Samaritanes did. For in the holy assemblies of the Church, and in the Sermon time, that ought to beare sway, doe this, or attend this, by which our auncestors, did as it were by a prouerbiall sentence commaund them, to be attentiuely onely to the present matter that was in hand, & not to busie themselues about other things: for what do these kind of readings shew forth els, but contempt of the minister that is preaching, and a perswasion

swasion in a mans selfe, that he hath greater learning and knowledge than the teacher? And it is one thing, according to the present occasion, and as it were by the way, to seeke out and to marke, by turning the holy Bible onely some one testimonie or other, which was alledged in the Sermon, that we may the more diligently meditate of it at home (of which also we haue spoken heretofore) and another thing for a man wholly to giue himselfe, and that of set purpose, in publike place to his owne priuate reading.

Two very baddefruits of priuate reading in publike exercise time.

Fourthly, all the frame of the whole Sermon, the knitting of it together, and the bodie, must verie attentiuely be harkened vnto and obserued, if a man will obtaine any sound vnderstanding of the pointes, or sound edification. A man may find many, who as if they were certaine pilgrimes and strangers, doe by the way, and of a certaine kind of flying deuotion, heare and there harken vnto, only certaine parts or words of the Sermon : and that either after they are awaked from their sleepe; or cease from their talking: or very hardly gather themselues from other worldly and fleshly thoughts of their owne: or came in the middest of the sermon : or went away when it was halfe done. In comparative

4
The whole body of the Sermon, & the knitting of it together must be obserued.

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6
The fautes of them that heare Sermons.

Gal. 3. 28. *And* *in the Apostles times, men and women*
Act. 1. 14. *praised together: and the women were then*
Iere. 5. 8. *women indeede, and the men likewise were*
such manner of men as they should be. But
now contrariwise, women verily haue taken un-
to them barlots manners, and men imitate
the furie and rage of horses. Thus farre Chry-
ostome, whose place I haue the more wil-
lingly put downe, because of the partition
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tend this, by which our auncestors, did as it
were by a prouerbiall sentence commaund
them, to be attentiuē onely to the present
matter that was in hand, & not to busie them-
selues about other things: for what do these
kind of readings shew forth els, but contempt
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swasion

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4
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1
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6
The faulces of them that heare Sermons.

Two bad
fruits of
bad hea-
ring.

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1

Three
good cau-
ses why
men should
be attentue.

2

3

What a
profitable
hearer
should
lookero.

speeches, similitudes, & suchlike, one snatcheth the first proposition thereof, but the reddition (in which principally is the force of the point it selfe) he carelessly neglecteth and passeth by it. But what else can be gotten by this, but this, that the Sermons shall remaine couered with a certaine continuall obscuritie and darknesse, & that such hearers shall neuer come vnto any fruit? Many times many things are spoken comparatiuely, or in a certaine respect, which if they be taken simply, or vnderstood generally, will ingender wicked opinions & corrupted iudgements. Now such things may be restrained, eyther in the premisses, or in the words following, and so be more rightly expounded and applied. Againe, sometimes some things worke scruple or doubt in the hearers, which are, and may be referred and put off till the time and place of refuting and objecting. To be short, all things cannot at any hand be spoken together, and as it were with one breath. Wherefore it is meet that a profitable hearer should alwaies be of a readie, laborious, and very attentue mind, that his attention and heed taking may not waxe cold, but according to the present occasion, may (as if it were by certaine interrupted spaces and times) returne againe.

gaine. For vnto this rechelesnesse of ours, we should ascribe this, that we do with great impietie heare such things, as were well produced and alledged in the holy Sermons, not onely to be diuersly tossed too and fro, but to be torne & rent in peeces, with scoffes, scorns, and slaunders. And yet sith it sundrie times falleth out, that some things spoken in one place are left imperfect: or else are vttered in a certaine respect, or may breed some scruples and doubtings, or offend some other way beside (of which eyther the more full explication, or the limitation, or the solution, is of purpose referued to their own peculiar, and more commodious places) therefore that the Church also in this respect, may in better season be prouided, and no occasion giuen to the godly and simple hearers, to goe backe, or secretly to whisper, or to snatch a cause of some offence, a wise preacher or minister of Gods word, will in one or two words, & as it were by a parenthesis, yeeld & minister them hope, either of a more large explication of those points, or of the answer of those doubts and obiections, & will promise them abundantly and sufficiently to satisfie them, & wil intreat them to remaine attentive, and a little to support him, by patient hearing of him.

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What a wise and carefull minister should performe, in doubtfull speeches.

Fifely,

5
 Mēs minds
 must be free
 from preiu-
 dice, or
 forecon-
 ceiued opi-
 nion.

The propo-
 sition of a
 fit simili-
 tude.

The reddi-
 tion of it.

Luke. 18. 31
 32.

Fiftly, mens minds, whilest they are hea-
 ring Gods word especially, must be free and
 set at libertie from the inchantment of all
 preiudice and foreconceiued opinions what-
 soeuer, which either others haue proposed
 and broached vnto vs, or we haue drunke
 in and forged to our selues. For as they that
 haue bleare eies, or else see something by the
 meane of a coloured or dyed glasse, are not
 able to behold any thing well, nor to iudge
 rightly of diuers colours, but all seeme to be
 of that colour which the glasse is of, which
 they vse in steed of spectacles: so the same
 thing falleth out vnto them, that are before
 hand possessed with the inchanting of preiu-
 dice, that they are not able rightly to vnder-
 stand any thing in Gods word, or in the holy
 sermons, though otherwise it be neuer so easy,
 plaine, and familiar, but doe as it were vio-
 lently snatch and drawe all things vnto the
 maintenance of those opinions which they
 haue sucked in. How familiar, plaine, and
 altogether without any ambiguitie or darke-
 nesse, is that which Christ foretelleth his dis-
 ciples, saying: *Behold we go vp to Ierusalem,*
and all things shall be fulfilled to the sonne of
man, which are written by the Prophets. For he
shall be deliuered to the Gentiles, and shall be
mocked,

mocked, and shall be spitefully intreated, and shall be spitted on. And after they haue scourged him, they shall kil him, but the third day he shall rise againe? But what cause was there, that they vnderstoode none of these things, that these sayings were hidden frō them, neither perceined they the things that were spoken? Verily because they were bewitched and besotted with preiudicate and foreconceiued opinions, touching the carnall & worldly kingdome of Christ: This vaile was laid ouer their hearts: And therefore they were not able to make these things agree betwixt themselues, namely, how Christ should suffer that infamous death of the crosse, and withall, how according to their preconceiued opinion, he should raigne as a most mighty worldly king. Wherefore in this case, men must according to Gods commaundement: *Trye the spirits whether they be of God or no: and trying all things, yet retaine and hold that only which is good.* Surely it is a very wicked thing, euen in the outward matters of this life, to giue place to preiudgement, and to giue a sentence on either side, the cause not being on both sides sufficiently knowne and searched out. But the hearers of Gods holy word are here occupied, about a much more great & excellent subiect. Wherefore

1. Iohn. 4. 1.

1. Thess. 5.

21.

- 1 fore they must so much the more carefully in-
 The more excellent the matter is, the more heedily it must be re-
 garded.
- 2
- The incon-
 veniences
 of preiudi-
 cate and
 forestalled
 opinions. 1
- 2
- 3
- 4
- Eccle. 4. 17.*
- Luke. 10. 39*
- deuour and take heed, that they doe not so
 stiffely cleaue to the opinion which they haue
 once imbraced, that they will altogether stop
 their eares against them that think otherwise,
 or are not of the same mind with them, and so
 hinder theselues from hearing better, more
 wholsome also, and sound matters: neither yet
 that we be as ready to shake off the things that
 we haue receiued, being sound and good, as
 we were readie to catch them, and to snatch
 them when they were offered, least through
 a false shew of truth, we may be deceiued,
 and least we strue & fight rather for our own
 opinions, than the sentence of the scriptures,
 or take that for the sentence of the scripture,
 which is our owne deuise and dreame, and
 (which is farre more haynous) blasphemie,
 slander, & condemne God himselfe and his
 truth, whilest we do more sharply & toughly
 than is meet, cōtend for our own precōceiued
 opinions. Wherefore *when we go vnto the house
 of God, we must well looke to, & keepe our feete:*
 that is to say, our wicked affections, yea & such
 preiudicate opinions & conceits of our own:
& with Mary to sit rather at Iesus feet, that so
 in a certaine true kind of humilitie and lowli-
 nesse of heart, we may shew our selues to be
 his

his obedient schollers & disciples. For if when we heare things contrarie to our opinions, or such as are not pleasant to our palate & taste, we will presently eyther harden our eares and our hearts, or brawne and benumme them, or in the middest of the Sermons, will get vs out of the Church, and from those good exercises (which sundrie vse as we see, not onely if such false doctrines and opinions, as to which they haue inured themselves, be confuted, but also if they heare such faults & offences somewhat more sharply rebuked, as in which they haue been nourished, and vnto which they are giuen) then I say, we do not so much ill indeed to the minister and preacher of the Church (though such departing imagine that they hurt them) as we doe vnto our selues, and depart and flie, not so much from the minister of Gods word, as from God himselfe, and our owne saluation: and bewraie a heart addicted not to God, and our owne saluation, but to the world, and to our selues, and verie much differing from that denial of our selues, which Christ requireth to be in his very naturall and true disciples.

Sixtly, it behooueth those that come to places of praier & preaching to be present there, not with a mind peremptorily to determine

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The euils that insue going from Sermons.

2

3

4

Men must be present at publike assemblies & exercises, not with a mind of sitting too much, but of learning of well.

of matters according to our fantasies, or to
 tosse and sift points, too and fro as we list, but
 with a mind to heare & to learne. As we shall
 1 find some, who either as it were of a certaine
 2 superstitious mallice of the mind; or else of
 3 some contempt and hatred against the mini-
 4 sters of the word: or vpon perswasion of some
 5 singular and rare knowledge that they haue
 in Gods matters: or else for glory and osten-
 tation sake; or else because they esteeme no-
 thing right, and good, but that which them-
 selues say or doe: or because with *Phocion*
 they think it a goodly thing alwaies to dissent
 from other men, will take vpon them to be
 iudges rather than hearers, masters rather
 than schollers to learne at holy Sermons, and
 censors of others, rather than such as will be
 censured. Here nothing can be spoken so
 sound or so true, but that in it, they will giue
 triall touching the strength and force of their
 wit, by improuing of it, by bespotting of it,
 yea, by traducing & slandering of it. That ther-
 fore betideth them, which in former time fel
 vpon the Pharises, *who watched Christ*, that so
 from his doctrine & actions, they might take
 some occasion, to accuse and destroe him, if
 it might be.

What can-
 not malice,
 contempt,
 and other
 vices per-
 forme?

Luke. 14. 1.

Saint Paul willeth indeed, yea and com-
 maundeth

commaundeth also, *that the Church should iudge of those things which the Prophetes speake.* And Saint *Iohn* will haue vs, *to trie the spirits,* or the teachers, yea and their doctrines also. And yet neither the one or the other of them, will haue this iudgement to be vnder- taken, with a wicked and euill mind, but with a good and godly heart, yea and will haue the same to be restrained and subsist within these bounds, namely, to consider whether the things which the prophets & interpreters deliuer, doe consent with the rule of Gods word, & the soundnesse of Christian faith, and not by any such meane to make holy sermons subiect to mans iudgement, curiositie, or lightnesse, or to bring all things in them in awe, to wicked, vngodly, wanton, or proude wits, and to their determination & pleasure: or that the minister of the word, should be slauiishly tyed & bound to other mens words, phrases, method, and order or rule of speaking: or that wise men should speake, and fooles should be made iudges of such thinges as are spoken, which thing *Anacharsis* the Sythian did in former time condemne, in the assemblies and Orations of the *Athenians*. For so soone as it shall appeare, that the things which are spokē are agreeable to Gods word, then

1. Cor. 14. 19

Iohn. 4. 1.

How & how
farre the
Church
should
iudge
touching
Sermons.

1

2

3

4

Truth be-
ing once
discovered,
all things
must giue
place.

then presently all censure must cease, neither is there any thing else remaining, but that
 1 *through the obedience of faith*, we submit our
 2 selues to such matters, though all the senses
 3 both of our reason, and of our affections doe
 neuer so much stand vp against them, or the
 things themselues are not laid out in that me-
 thode, or with that course of speech, or with
 such additions &c. as happily we our selues
 gladly would. For here we may assure our

A reason.

1 of bodies there are, so many formes of wittes
 2 and dispositions, neither should we tie other
 3 men to our likings, or to our lawes, nay, in-
 deed we may not, besides that we cannot, re-
 straine the power and the graces of the holy
 Ghost in others, or cause it to become subiect
 to certaine rules of ours. But if so it be (as it

Who they
 are, that
 must iudge
 of, or cen-
 sure Ser-
 mons.

sometimes falleth out) that sundrie matters
 would haue some censure, yet we must know
 that this is not the part of fooles and vnlearn-
 ed folke (as was vsed in the assemblies & O-
 rations of the Athenians) but of wise men, and
 such as were indued with singular knowledge
 of Gods matters, or greater skill than others:
 and this must be done, not at tables & feasts,
 or freely before every one, but priuately and
 secretly: neither with the affections of choller
 and

1
 The place
 where.

2
 The man-
 ner how.

and anger, but must be vndertaken, with the spirit of meekenesse, that so nothing of the reuerence due to the ministerie may be taken from it, and the grace of God in it, may be humbly acknowledged and reuerently esteemed, if he haue indued vs with a more excellent measure of discerning, and spirituall wisedome.

And the end of censuring must be regarded.

2

Seuenthly, if now and then difficile and hard points offer themselves in the Sermons, which the hearer cannot presently, and vpon the first propounding of them vnderstand, he must not be ouertaken with tediousnesse and lothsomenesse to heare them, and more diligently to thinke vpon them, but with *Augustine* he must more and more admire them, and labour by searching to find them out. For those difficile, hard and high points, which here and there we meet with, both in the holy scriptures, and also in the Sermons of the Church, as they are a great argument, that no small portiõ of *a reasonable and naturall man, who cannot conceive heavenly things*, doth as yet cling and cleave vnto vs: so they informe and teach vs, in the true knowledge of our selues, and in sound humilitie, that so laying aside the ambitious perswasion of some certaine singular and notable knowledge in vs,

Hard things should not breed continuall lothsomenesse, but a desire more and more to find them out.

1. Cor. 2. 14.

2

G

and

and casting off other cares and affaires of this life and world, we might the better attend, and dwell vpon the reading, hearing, meditation, and searching out of heauenly things, and besides might the more diligently by praier stirre vp the Lord more and more to open and inlighten the eyes of our minds: and might seeke after many *Philips*, *Ananias*, and *Peters*, that is, might aske counsell of such as are better exercised in Gods matters than we. For the more free and noble mind or disposition any man is of, so much the more hardly can he indure to beare vncertaintie and doubting. An example whereof we may see in the Eunuch, who touched, yea and moued much with the difficultie of a place of the Prophet *Isaiah*, was not yet notwithstanding all that through any bashfulnesse (which yet in this case is wont to hinder many) any whit at all afraid, but humble demaundersh of *Philip*, how or of whom the Prophet's words should be vnderstood. Likewise the *Thessalonians* also, heard *Paul* teaching in the synagogue, and when any doubt did arise, they did daily at home search the scriptures, whether those things were so, which they had heard, taught and preached. Besides all this God mindeth by such difficultie and hight of some points,

Act. 8. 34.

Act. 10. 5.

Act. 9. 17.

Isay. 53. 7.

Act. 8. 31.

34.

Act. 17. 11.

points, to get maieftie, authoritie, and credit
 to his word, yea and to the holy Sermons al-
 so. For as those things easily grow into con-
 tempt, which presentlie, and at the first shew
 or setting forth are familiar to euery one of the
 meane people: so euery man almost maruei-
 leth at, reuerenceth and highly esteemeth
 such things, as cannot be attained vnto, but
 by great studie, labour, and paines taking. So
 much the more also by the like reason, doth
 God mind to commend vnto vs, the ecclesia-
 sticall ministerie, that so we might not onely
 publicly, with greater diligence heare it, but
 might priuately repaire vnto, and take coun-
 cell of them that be in it, and so might testifie
 that we haue not by the way & superficially,
 but soundly & thorowly care concerning the
 knowledge of holy & heavenly things. *For if
 all men did know all things, a teacher should not
 be needfull, and so the order of things should be
 cōfounded. For vnto the indeed whom he would
 haue to be teachers, thus speaketh God himselfe
 by Isaiah the Prophet, speake (O ye priests) vnto
 the harts of the people. But vnto those whom by
 learning he would haue to know the mysteries
 of truth, thus he saith in the song of Moses:*
*Aske thy father, & he wil tell thee, thine elders,
 & they wil declare vnto thee, saith Chrysostome.*

A simili-
tude.Publike &
priuate vse
of the mi-
sterie.Chrysost.
hom. 44.
in Math.

Esay. 40. i. 2

Deut. 32. 7.

And touching the courses and considerations
of the darkenesse of some things in the holy

*August. lib.
2. de doct.
christ. cap. 6.*

*Augustine: That some
things which are darkely deliuered in the scrip-
tures, haue in them, or bring with them a*

*most thicke darkenesse or dimnesse: that all
this was foreseene and performed by God him-*

*1 selfe I doubt not of it, and this to be done that
he might as well by labour tame and take down*

*2 mans pride, as reuoke and call backe mans vn-
derstanding from lothsomenesse, we knowing*

*that this is naturall in man, that such things as
are easily found out and attained, do for the most*

*part waxe vile. And after a few other words
he saith thus. They that doe not altogether*

1 find that they seeke for, are still an hungred:

*2 But as for those that seeke not, because they find
things readie and easie, they waxe feeble and*

*Excellent
sentences,
and coun-
sell theru-
pon.*

*unlustie through lothsomenesse. But in both
or either of them, men must beware of languish-*

*ing. Nobly therefore, and verie healthfully
also, hath the holy Ghost so tempered the holy*

*scriptures, that in and by the more plaine places,
he might meete with, and provide for hunger,*

*and in the more obscure and darke places, he
might take away lothsomenesse. For nothing*

*almost is, or can be fet out of the more darke
places, which is not elsewhere found to be*

spoken

spoken verie plainely and as openlie as can bee.

Other some there are, which flie from and auoid, yea turne away their eares and their heart from searching out of holy things, and from inquirie after truth, specially in the points of doctrine which are now in contro- uersie, and haue some difficulty and doubt in them, specially if they heare any of them touched in the Sermons: wherein they doe vnder this false perswasion deceiue them- selues, that the knowledge and iudgement of these matters, doth nothing at all belong vn- to them, but concerneth learned men onely and preachers. As though it were not said to all, how many soeuer they be that professe Christes name, and hane been baptised into him: *Beware of false Prophets: trie all things, retaine that which is good: trie the spirits whether they be of God or no. Beware least ye be plucked away with the error of the wic- ked, and fall from your owne stedfastnesse, but grow in grace, & in the knowledge and acknow- ledging of our Lord & Sauour Iesus Christ.*

Eightly, euerie one must know how they ought to dispose and fit themselves, to the good and profitable hearing of Gods word, that so the things that are spoken, may not

A grosse er-
rour.

The same
confuted.

*Mat. 7. 15.
1. Thess. 5. 21
1. Iohn. 4. 1.
2. Pet. 3. 17.
18.*

8

Hearers
must know
and well
observe, the
method mi-
nisters vse,
and their
kind of
preaching.

What
things the
hearers of
Sermons
must re-
spect.

onely flow in at the eares, but may also be vnderstood with the heart, yea and not vnderstood only, but may be treasured vp in mindfull minds and memories. For as in the beginning we said, great art and skill was required not onely to the making, but also to the hearing of Sermons: so not onely the minister or preacher of the Church had need of an assured method, by the benefit whereof he may readily minister and lay out all things, but the diligent hearer also had need thereof, that by the benefit & helpe of method, such things as are well propounded & laid open by the preacher, may as if it were, by the benefit and aide of a faithfull keeper be retained still by the hearer. For vnles the hearer be able to discern & iudge which in a Sermon is the narration, or elsewhe the summe & argument of the present text is vnfolded: when from the narration there is raised vp a generall proposition or diuision, that is too say, in what heads or points it is shewed that the whole speech is to be occupied and consumed: what doctrines are gathered from the seuerall parts thereof: and withall it be declared what is the vse of those doctrines, and the application likewise of the same vse: when the preacher is occupied in the first, second, or third part of his Sermon: when

he is in hand with confutation, or objections are answered: to what part of the Catechisme the whole sermon it selfe, and the severall parts thereof are to be referred: but that all things confusedly, and as it were on heapes, shalbe thrust into mens eares, then I say, there neuer was, or euer can be so happy, holy, or heavenly a memorie, that is able to remember & keepe fast all such things, as in an houers space, and a continuall course of speech were deliuered. So the hearer should be able to know and discern the severall sorts of sermons, as whether the present text and sermon belong, or is to be referred to doctrine, to confutation, to instructiō, to correction, or exhortation, or to speak som what more grossely perhaps in mens conceits, but more familiarly and truly as in regard of y^e matter it selfe, whether it appertain to faith or good manners. And if it belong to faith, he must know whether any true doctrine be deliuered & confirmed, and any false doctrine or some error be confuted. And if it concerne life, whether it beate vpon and commaund pietie towards God, or some other certaine vertues belonging more properly to men. Also he must well regard to what states or sortes of life, yea and vnto what duties of euerie state

6

7

Mens memories many times hurt, by the want of method in the preachers.

8

1

All that is deliuered respecteth faith, or good manners.

2

The parts
of an house-
hold.

A simili-
tude.

No profita-
ble hearing
without ob-
seruation of
a good
course.

and sort of life, all the things spoken are directed, as for example, whether they concerne the state of household government, and in that againe, whether they respect either married folkes, as the husband and the wife, or the parents and their children, or the men seruants or the maid seruants, or the hired seruants and workemen. And so likewise touching the other kindes of life: also they must consider which condition of men or states of men, as their prosperitie or aduersitie the things propounded do concerne. For as vnlesse the mariner wel behold, the Beare or Charles waine, as we call it, in the firmament, he will take or make but an vncertaine course in the sea: so except the hearer in hearing of Sermons, vse such a method, digesting of matters, and order, all the things that he heareth shall indeed be and remaine indigested, raw, vanishing, and not at all vnderstood, euen as if it were a confused Chaos or heape. Wherefore a profitable hearer must vse this course, euen as if it were *Ariadnes* line or threed, if he will deliuer himselfe out of the Labyrinth, or maze as I may say, of Sermons, and finde a sure way out of them. It is no maruell then, that sith in this case so few are instructed, and do come vnto the holy assemblies, and doe
heare

heare Sermons, without iudgement and spirituall wisdom, there are so few found that profit by hearing of Gods word, yea though they haue verie excellent and worthie teachers.

But first the preachers of the Church, and ministers themselues, may be no small furtherance to this good method or manner of hearing Sermons, if in a word or two, after the beginning of their Sermon, and at the ende thereof, they will declare the kind of it: or shew vnto what part of the Catechisme it doth appertaine: as also, when, and where they beginne, or finish and shut vp the seuerall parts of their speech, and the seuerall parts also of their diuision. The masters also, as wel in comon schooles, and such as teach but the mother tongue, as also in schooles of greater learning, and that not onely in places where men children, but women children also are taught, must inure and bring their schollers to this method and manner of hearing, writing, remembering, and rehearsing Sermons: which also they may performe with little or no adoe in a manner.

Ninthly, euery one of them must apply vnto themselues all the things they haue heard, and

^I
Helpes for
the hearers
wherby
they may
attaine
the method
of Sermons

2

⁹
The things
that are

turne

heard, must
be turned
to whole-
some vses.

A strong
reason.

Rom. 2. 13.

Iam. 2. 25.

A worthie
inference.

Iohn 13. 7.

Luke 12. 47.

turne them to the wholesome exercise of
faith, prayer, and repentance. And this they
must doe, whether they perceiue themselues
strong in faith, or weake therein, or beholde
themselues subiect, either to certaine tempta-
tions of conscience, or to some finnes, vices,
and infirmities, and be either in aduersitie, or
in prosperitie, and be in this or in that state of
life, and settled in some certaine dutie belong-
ing thereto. For the doctrine of Gods word
consisteth not so much in vnderstanding and
knowing, as in doing, and in the true exer-
cises of faith and godlines: *Because not they
who heare the law are iust before God, but they
that performe the law, they shall be iustified: as
he also that shall looke into that perfect law of
libertie, and shall abide therein, euen he, if he
be not a forgetful hearer, but a doer of the word,
shall be blessed in his deed.* Wherefore the doc-
trine of Gods holy word, must not onely be
put into our eares, but into our head, and not
into our brain or head only, but into our harts
also, yea, and not into our heart only, but into
our hands also, that the more sound fruit of it,
may appeare in vs. Whereupon it is y our sa-
uiour Christ also saith: *If ye know these things,
blessed are ye if ye doe them.* And on the other
side affirmeth, *That that seruant which knew
the*

the will of his master, or Lord, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes: yea hath long ago foretold vs, that every one that shall say vnto him Lord Lord shall not enter into the kingdom of heauen, but he that shall doe the will of my father which is in heauen. Matth. 7. 21.

To this healthfull practise and obedience of Gods word heard, and that the same may indeed affect vs & thrust vs forward, this shall bring no small ayde and assistance, if the ministers in preaching of Gods word, doe not vse speech onely, but practise also a certaine demonstration of spiritual might and power; yea and be indeed, truely, and from the heart affected therewithall: and that the hearers againe, can thorough Gods grace put on the preachers mind and affections, and by a certaine kind of spiritual alteration & change, be transformed into them, & follow both in the learning, and in the practising of Gods word, the very selfe same order and course, that they perceiue their faithfull preachers to vse and practise in teaching of it: *Which thing* (that I may shortly vnfold my selfe, and vse Councell profitable for practise of such things, as are deliuered in preaching.

Augu- stines words) shall easily be brought to passe, if the learner loue that that the Preacher promisseth: if he feare that which he threatveth: if he hate Good things which the hearers must vse.

August. lib. 4. de doct. christ. cap. 12.

bates that which he rebuketh: If he imbrace that which he commendeth, if he lament that which he aggrauateth, and sheweth is worthie to be lamented: and if he set any thing out that is worthie to be reioyced at, reioyceth therein: and taketh pitie of them, whom by speaking he placeth before their eies, as meet to be pitied: and flieth from them, whom by terrifying he setteth before them to be auoided, &c. So we read of the Elders of Ephesus, that when they heard Paul, with a verie patheticall, and yet lamentable speech, to commend that Church vnto them, and to rehearse his teares, by which he had admonished euery one of them day and night, three yeares together, there was also a great weeping and mourning among them all. And when Christ spake so as neuer any man, those officers that the Pharises sent out to take or to trippe Christ, were so transformed, and had put vpon them such other affections and mindes, that they did not onely not bring Christ bound (a matter that was giuen them in charge to doe) but they did commend and imbrace both him and his doctrine. To be short, it can hardly be vttered, how much good it doth, when the hearers affections and induours, do answer the affections and induours of their teachers. For where there shall

Act. 20. 31.

37.

John. 7. 45.

46.

An excellent
sentence.

shall be found the like will and mind both in the hearers, and in the teachers, it cannot be but that there shall follow thereupon very excellent fruits of Sermons.

Tenthly, godly hearers must not thinke the minister tedious, or be wearie, or fret in themselves, much lesse trudge and packe out of the Church, if the Sermon be sometimes more long, or grow greater than at other. The ministers and preachers of Gods holy word, must carefully indeuour to auoid that. But perhaps the doctrine that is presently to be treated of, is more plentifull and fruitfull than that it can be comprehended and concluded in a few words. It may be also, that there was not in former time any fit opportunitie offered to propound it, or may in short space after to be offered. Perhaps also the present state of things requireth men againe and againe, to lay vpon the same anuile. The hearers sometimes are present, which perhaps at another time haue not leaue or leasure to be there, and for whose sake the ministers must stand vpon the present points and doctrines, eyther of faith or of pietie. In these cases therefore godly hearers must patiently beare some protracting of time, and not be wearie

10
Men must
not waxe
weary with
long Ser-
mons.

1
In what ca-
ses the mi-
nister may
now & then
be some-
what more
long and
large.

2

3

4

A very
strong rea-
son, and fit
compari-
son.

Iob. 17. 12.

*Math. 5. 6.
Psalm. 1. 2.
Chrysost.
hom. 3. in
Genes.*

Iehosh. 8. 34,

35.

2. Chron. 34.

30.

wearie, but waite as it were, the deliuerie of many good things: we do easilie and without any loathsomeenes passe away the time, if that idle specches and talkings together, or disorderly and drunken, or riotous feasts be deferred and put of many houres, yea euen to midnight, *And the day be turned into night*, as it is in *Iob*. Wherefore if in the holy assemblies and exercises of the Church, we be so quickly wearie, or fret and fume, it is sure a signe of such a minde as is ill affected, and doth not hunger and thirst after (as it should) the righteousness of Gods word, and hath not his delight in the law or testimonies of the Lord. On the other side, as to be an hungrie is a token of bodilie health: so with a great & earnest desire to heare Gods holy word, is a most assured argument of the good health and welfare of the soule, so saith Chrysostome. Surely that must needs be a long Sermon, when *Iehoshua* read in the presence and hearing of all Israel all the words of the lawe: in so much as there was not a word of all things which *Moses* had commanded, which *Iehoshua* read not before all the congregation of Israel. The like consideration was there also of yeccelesiasticall assembleie, when *Iosias* the King, in the hearing of all the people, and that from the greatest to the smallest,

lest, read all the words of the booke of the covenant, which was found in the house of the Lord. The same booke of Moses law Ezra did reade from the morning untill the mid daye, before men and women, and them that understoode it, and yet notwithstanding the cares of all the people were in so long a Sermon directed, and hearkened unto the booke of the law. Afterwards the children of Israel read in the booke of the law of their God foure times a day. How long was that Sermon of Christs, which is set out in the fift, sixt, and seuenth chapters of the Gospell according to S. Matthew, specially if we regard this, that the Euangelists doe propound vnto vs onely the bare heads, points, or summes, as I may say, of Christs Sermons? S. Paul being to depart from Troas the day following his speech, continued his words and preaching euen untill midnight, and speaking long vnto them, euen untill the dawning of the day, at the last he so departed. Therefore it is not any new, or vnaccustomed thing, though sometimes for sundry causes it so fall out, that Sermons be somewhat prolonged, and yet the hearers be held, and remaine with continuance (and that also without loathing or stomacke, and chafing) in good and continuall attention.

Eleuently,

II
 Euerie one should look to his own in the Sermon time.

Eleuently , parents, masters, and elders, must in the Sermon while obserue and looke to their children, schollers, and flocke, least either by sleeping, or talking together, or committing some light and vnseemely things, or else gadding out of the Church in the Sermon time, they commit something that is vnseemely or vnworthie of the holy assemblies of the Church. And if perhaps any such thing should be performed, they must either by and by, or at home, or in the schooles, or vpon euerie first occasion so falling out, admonish & correct them as in this behalfe. For in the holy assemblies of the Church, one must haue speciall regard of reuerence, comelines, and modestie, and if as in this behalfe there be any offence committed, it must be corrected and censured, and that according both to the doctrine, and the example of Saint Paul the Apostle in his epistle to the *Corinthians*.

1. Cor. II. 4.

5.

1. Cor. I 4.

34. 40.

Schollers must write Sermons. Commodities insuing that exercise.

I

2

Particularly schollers must be accustomed, to take Sermons in writing: which kind of holy exercise hath many commodities, and the same of great moment also. For whilest they must attend diligent hearing, and ordinarie writing of Sermons continually, they cannot haue leisure to giue themselues to wantonnesse and lightnesse, which otherwise they do with.

without measure exercise and practise, if this
 or some other good matter be not laid vpon
 them. By this meanes also men shall meet
 with that offence, which verie easily, and
 sometimes also not without iust cause the
 Church conceiueth, aswell by the vnbrid-
 led and corrupted manners of children, as of
 their masters, manifesting it self in the neglect
 of schoole discipline. For many iudge verie
 hardly, if not vniustly; concerning schooles
 and schollers, whilest amongst children
 brought vp at schoole, and others (who were
 neuer so much as at the schoole doores thre-
 shold) they do as in regard of honesty, and
 pietie see no difference at all. Thirdly, they
 shall not a little profit by this kind of exercise
 in Christian religion, and in the true vnder-
 standing of the Catechisme which is taught
 them in the schooles, specially if the Preachers
 in the Church strue vnto this, to bring their
 Sermons vnto some heads or points of the Ca-
 techisme, and the master in demanding repe-
 tition of those things diligently and careful-
 ly referre and bring all and euerie one of
 them to that point, I meane of the Cate-
 chisme. Yea we may assure our selues of this,
 that as if it were by plaie and by doing some
 other thing, they may euen from their young

One foule
 fault in
 schoolema-
 sters.

H

years

3
 6
 1
 The me-
 morie hol-
 pen.

yeares get vnto themselves so great know-
 ledge in the blessed Bible booke, specially if
 they accustomethēselues to the reading of the
 Bible, both in the schooles (which thing cer-
 tainely should be practised in all Christian
 schooles) and also at home, at certaine spare
 howres, that at the last they shall both reioice
 for so great riches & spiritual treasure obtained
 and shall leaue behind them many of full and
 ripe years, who perhaps in this respect tooke
 themselves not to be the last or behind o-
 thers. To this we may adde that they are ther-
 by moued to write fast and speedily; whilest
 they are constrained to indeuour by writing,
 to keepe tacke with the preacher, before the
 things that were spoken slip out of their me-
 morie: and so become not so much painters,
 as good and cunning writers indeed, which
 thing also hath a verie apparant vse, not one-
 ly in publike schooles, but in euerie sort of a
 more learned and ciuill life whatsoeuer,
 whether in the Church, or in the ciuill e-
 state men shall applie their minds. And by
 this kind of writing, both the memorie and
 the iudgement of youthes is marueilously
 sharpened. The memorie certainly, while
 it suffereth not those things to flote and va-
 nish away, which the penne must speedilie
 receiue

receiue and take: and the iudgement, whilest men discern betwixt things spoken besides the purpose, and such as in the Sermons are deliuered to the point indeed, that so omitting the former, they may imbrace and receiue these. And though it may so fall out that one and the selfe same thing, not onely as in regard of some particular words, but as in respect also of the whole sentences, be now and then repeated and beaten vpon by the preacher (which *Augustine* in some place of his booke touching Christian doctrine, sometimes perswadeth the minister and preacher of the Church to do, namely, so long to pursue and stand vpon the beating and repeating of one and the same point, vntill by the gesture and countenance of the hearers, he perceiue that they vnderstand it) that yet they should know, that to note it once onely will be sufficient, yet so as they doe preferre that before the rest, which both in words and sentences doth excell the rest. Also they must know, when the seuerall partes of the speech or method of the Sermon beginneth or endeth: that is to say, which is the beginning or ending; which is the narration or discourse, which is the proposition or diui-

²
The iudgement also.

*August. de
doct. Psa. 110*

Many things required in a diligent hearer or writer of Sermons.

sion, which is the confirmation, which is the confutation, which is the conclusion, and when some of the parts of the speech are omitted: which thing is sometimes performed, either about the beginning, or else in the confutation, or towards the conclusion (or perhapps in some other part of the speech) as we haue declared in his proper place.

C H A P. 4.

Touching the duties that the hearers are to performe, when the Sermon is done.

A corrupt
opinion.

Mo things
required
than dili-
gent atten-
tion at Ser-
mons &c.

THERE is scarce the hundreth man, that doth not fully perswade himselfe that he hath well and exactly done his dutie in and about the matter of hearing Sermons, if with a certaine kind of attention & diligent meditation of the things propounded, he hath heard the Sermon from the beginning to the ending: and haue also felt some certaine motions of the mind, and deuotion of the heart, as it were by the way, and vpon the present occasion in the Sermon while stirred vp in him. And to say the truth, these exercises and offices of a Christian man are not to be contemned or neglected. But yet the last labour, ending and finishing as they saie, are

not

not yet so added vnto this holy worke, but sundrie things yet remaine, which directly concerne the liuely and healthfull practise of the doctrine heard, yea doe so turne the doctrine we haue heard, into moisture & blood, that the fruit thereof doth by many meanes and waies also redound to our selues and others: which yet are of so much the greater moment and weight, *because not the hearers, but the doers of the law shalbe iustified*, as the scripture affirmeth. And Christ himselfe saith: *If ye know these things, blessed shall ye be if ye do them.* Wherefore touching some things concerning this point, and such as shalbe thought necessary, we will now put men in mind.

Rom. 2. 13.

Iohn. 13. 17.

For first, an vngodly, lewde and shamefull custome of many Churches doth beare this, that such as hardly indured and held out to the end of the Sermons, so soone as they are done, shall in such a number and heape, and with such violence also, get them out of the temples, that few are found that carie the publike praiers of the Church: fewer that are partakers of the holy sacraments (which are the scales of Gods couenant) and specially that stay the administration of holy baptism: and fewest of all which waite and looke for the blessing of the Church, with which the

1
Men ought
not to go
out of the
Church, so
soone as
the Sermon
is ended.

2

3

Inconueni-
ences that
follow go-
ing out of
the Church
before all
be finished.

1

2

holy assemblies and exercises should be shut
vp and finished. But in the meane season, re-
maining in the Church yards as they call them
cōmonly, or in the Church porches, they treat
of (& that with no small profanation of the
Lords day, and the taint or spot of Christian
profession) worldly and prophane busines, yea
in some places certaine buyings and sellings,
yea & that with such vncomely, rude, & filthy
outcries, yea sometimes railings, yea & tumults
also, as is pitifull to see or heare: where-
as it is a godly hearers dutie, not so much
astoremove his foot out of the holy assembly,
til such time as the publike praiers be made,
the Sacraments administred, and the blessing
of the Church be pronounced and giuen.

Why the
whole
Church
should be
present at
publike
praiers.

1

2

1

2

Many euils
in our

For concerning publike praiers, this is it we
must hold: seeing there are two principal actiōs
& parts of the holy assemblies, one, by which
God speaketh with vs, both in his word & sa-
cramētall signes, as if it were by visible words:
the other, by which we againe do by our pra-
iers as it were talke with God, we may see
that they perform but one halfe of Gods wor-
ship & seruice, that withdraw themselues from
the praiers of the Church, and not without
notorious vnthankfulnesse against God, do
bewray a retchlesse and detestable impietie,
securitie,

securitie, and slouthfulnesse of their minds: by which they declare that they are not touched with any care either of themselves, or of the Church, which is the communion and fellowship of saints, or haue any consideration of all or any of Gods iudgements, whether they be benefis and fauours, or punishments present or to come. For what execrable and accursed vnkindnesse or vnthankfulnes were this, if thou shouldest heare some worldly king or prince (whose fauour and bountie thou and all thine do enioy, and liue thereby) speaking with thee, and offering vnto thee not onely the continuance of his former fauour, but more bountifull and plentifull benefits, thou after this his most gracious speech were ended, shouldest either stand before him without all motion of body or mind, like vnto a dumbe and dead image, or presently turne thy backe vpon him, that I may not speake more hardly? But how much more grieuously and filthily do they sin, who not staying for the Churches publicke praiers vnto God, and not ioyning their owne praiers with the same, gadde and trudge out of the holy assemblies? doe wee thinke that we haue not receiued any benefits from God, which deserue praise

departing
out of the
Church be-
fore pub-
like praiers
be finished.

The propo-
sition of a
similitude.

The reddi-
tion.

Interroga-
tions full of
force and
might.

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and thankesgiuing? Are we ignorant of this, that God for those his diuers & innumerable, yea truly infinite benefits towards vs, doth require and demaund nothing at our hands, but praise and thankesgiuing? Or do we not know, that thankesgiuing is a prouoking of God to bestow more? and on the other side, that he is not worthie to receiue more fauors, that hath not yeelded thanks for such as he hath alreadie received? what? do we not feele out selues subiect to any miseries, wretchednesses or necessities, both of soule and bodie, against which we haue need of Gods grace and aide? Are we ignorant of this that we are men, and that no humane thing is, or ought to be straunge vnto vs? Or know we not that, which that rich king *Cresus* said to *Cyrus*, sometimes the *Persian* monarch (as *Herodotus* witnesseth) that there was a round place for men & matters, which turning about as a wheele, did not suffer the same people alwaies to be fortunate? Or are we so farre separated from the communion of saints, yea from the fellowship of him that is their and our head, to wit Christ himselfe, that in our praiers we will nothing at all communicate with their necessities, that we will nothing morne for the affliction and sorrow of Ioseph, that

Rom. 12. 13.

Amos. 6. 6.

Rom. 12. 15.

that no pitie shall touch vs, and cause vs to weepe with them that weepe, which thing also the holy Ghost doth so often vrge, and presse vpon vs, euen in so many words? Are we ignorant what great efficacie there is of the publike prayers of the Church, in which so many faithfull soules, doe in a certaine holy agreement, consent, and as it were conspire together: and that they are (as Tertullian speaketh) a certaine violence acceptable to God, if some certaine assemblie and congregation, as if it were made with one hand, come vnto God, and humbly sue vnto him by prayer.

And as concerning the administration of Baptisme, many perswade themselves, that it is in vaine for them to be present thereat, and that they haue no profit by it. But besides that, God himselfe will at no hand haue the Sacraments of his Church to be taken as certaine ceremonies, appointed for that heathen idoll *Ceres*, which were done in corners closely, and as it were by stealth, but hath appointed for them, the publike and solemn assemblies of his people, as we may perceiue by many places in the new Testament, and particularly those that are quoted in the margin; we must know that God requireth e-

See for this purpose.

Act. 12. 5.
&c.

Tertul. A-
polo. cap. 39.

Why they should be present at the administration of Baptisme.

1 Tim. 4. 12.
2 Tim. 2. 14.
2 Tim. 2. 15.

Math. 3. 5.

Iohn 3. 23.

Act. 20. 7.

1. Cor. 12. 20

uen the praier of the Church for those infants, which by baptisme are presented and offered to Christ: which praier indeed, neither the zeale of Christes house or of the Church, nor Christian charitie will suffer vs to decayne or withhold from them. And be-

3

cause the vertue and efficacie of our baptisme, or rather indeed of the spirit of Christ by it, is not so vnconstant and momentarie, but that the outward action of it is *spread abroad ouer*

Rom. 6. 3. 4.
etc.

the whole life of a Christian man, & that euen to his graue, so often as it is ministred in the Church, we haue therein a manifest occasion offered vs to call to our remembrance that heavenly couenant, by which God hath promised, and that as it were by an oth interposed, that he will be our God for euer: yea euen of that couenant that is to be renewed with vs, the heavenly both signe and seale whereof is our baptisme: and that both for

1
Two ends
of our bap-
tisme.

the strengthening of our faith in vs touching the fauour of God towards vs in Christ (who is as true in the signes of his grace as in the word of his grace) as also for the refreshing and stirring vp of our memories, in that mutuall couenant on our part with the same our God, which is made with vs by the solemne testimonie of our baptisme. Which thing will

2
The vse of
the former
speech.

notably

notably stirre vs vp to the acknowledging, faith, and obedience of God, and strengthen vs through his grace, more and more to renounce Sathan, the world, and our own flesh, & altogether bid them farewell. No doubt *David* ^{2. Sam. 17. 26.} when he was yet but a weake youth, might promise vnto himselfe victory against that huge & terrible giāt *Goliath*, & that God would stand on his side against him, because he himselfe was circumcised, and the other not. How much more assured hope (& that euē from the baptisme which we haue receiued) may we conceiue, that we shall triumph against this infernall *Goliath*, the diuell I meane, and be assured of Gods grace toward vs? So farre of is it that wee are present at the publike administration of baptisme, eyther vnprofitable, or with the losse and mispending of our time.

And astouching the Lords supper, if it were rightly, and as it should be vsed in the Church, no man, so often as it is administred, should withdraw himselfe from the participation thereof: much lesse should any that were come to the yeares of discretion depart out of the temple whilest it is administred. For sith Christ himselfe in the institution of his supper so often repeareth this

Why they should be present at the celebration of the holy supper.

Matth. 26. this: *Take yee, eate yee, drinke yee all of this,*
26. 27. doe yee this in remembrance of me: *shew out*
Luke 22. 19. the Lords death, &c. And the minister ac-
I. Cor. 11. 26. cording to the dutie of his message, doth

1 Church: with what face or forehead can any
 2 man of the Church, both heare these things
 3 in it, and yet abstaine from the same? For is
 4 there not great reproach and contumely cast
 vpon Christ, whilest we repell so many ex-
 cellent commaundements of his, and reiect
 him that so earnestlie inuitheth vs? And what
 is it to neglect, contemne, and skorne Christs
 Testament, if this be not? What is this elsse I
 pray you, but to turne our backs to God, to
 Christ, to the Church, to the brethren; yea, for
 men to despise their owne saluation? The
 auncient Church had respect of these consid-
 erations, sith *Anacletus* the second Ro-
 maine Bishop is affirmed to haue decreed,
Anacletus. That after the consecration was ended, all
 should communicate: that would not want en-
 trance into the Church and assemblies there-
 of. *Antioch.* So likewise the Councell of Antioch de-
 creed, That such as come into the Church, and
 heare the holy Scriptures, and doe not commu-
 nicate, but do of a certaine intemperancy, turne
 themselves away from the receiving of the ho-

ly Communion, should be remoued out of the Church, till they had amended this fault. Which though in the first Councell of Toledo it were mitigated, or at the least propounded with some more milde words: yet there also it was decreed, That they that come into the Church, and are found seldome or neuer to communicate, should be admonished. And if they doe abstaine after admonition giuen, let them be separated from the fellowship of the Church. And what meaneth this, that euen yet to this daye in the reformed Churches, such as yeeld not to the ministers and elders a iust cause of their absence, and doe rashlie withdraw themselues from the vse of the holy Supper, are therefore admonished, and for the same, ecclesiasticallie reprobued? *Metaphrastes* writing y^e life of one *Iohn Eleemosynar*, or almes giuer, as we would say, reporteth, that seeing all his hearers, whilest the Supper was in celebrating, to depart out of the Church, hee also leauing the action, went his way, speaking thus, That he had no neede of that labour, but that hee administred the Supper for the benefit and profit of the people. And that therefore seeing they would not wauersafe to bee present, hee went about a needeles worke.

Further-

Concil. To-
lita. l. can. 13

Metaphra.
in vit. Ioh. Eleemosy.

Why they
should be
present at
the cate-
chising of
children.

These in-
terrogati-
ons can
hardly be
answered.

Furthermore, if men dealt well, and christi-
ans had that zeale they should, none of them
that were of the yeares of discretion, or pa-
rents, should depart out of the Church, no not
when the nouices were to be examined & in-
structed. For the holy Scripture is wont to call
such children, not only as are so in yeares, but
such rather as are so in vnderstanding, and
in the knowledge of Gods word, and of the
way of trueth. But how many are there (the
greater is our grieve) that euen amongst them
that are of the yeares of discretion, yea, that
are of great yeares, and haue hoare haire, are
not at this day found infants and children as
in this behalfe? Why therefore should not such
suffer themselues to be catechised? and though
they would refuse to be examined, & to yeeld
confession of their faith (as commonly they
do) why do they not yet by their hearing and
presence, indure at the least wise that instruc-
tion which is bestowed vpon children? For
those catechisings of children, because they
are performed by continuall course of que-
stions & answers, and in the same al things be
childishly and rudely handled, & in a shorter
maner dispatched, may more easily be cōpre-
hended in memorie, than Sermons that are
made in a continual tenor & course of speech,
and

and are with greater labour beautified and adorned. And to prouoke the greater & better Parents
attention to all the things that in this behalfe durtie.
shall bee performed, there must bee no small
care and regard in parents for their children
which are to be instructed, that they may sa-
tisfie the questions demaunded, and may pro-
ceede in the course of faith, godlines, and sal-
uation, & that they themselves might not be
constrained to blush & to be ashamed if their
children be silent at the demaunds, and fowly
giue ouer. And because this is the chiefest part
of the durtie of parents towards their children,
to bring them vp in the instruction and infor- Epbes. 6. 4.
mation of the Lord, a double care and respect
should in this behalfe stay & hold the fast, not
to depart from y catechisings or instructions
of youth. The one is, y they might publickly
heare & iudge, with what faithfulness the Mi-
nisters of the church do their duty in instruct-
ing their children, that so if they perceiue any
thing to be wanting in the, they might think
vpon, and provide some other way & course,
that their childrens saluatiō might not be ne-
glected, and troden vnder foote. The other, that
if they themselves be not so well instructed in
the points, which they shuld powre into their
children, & as it were beat vpon at home (as I
feare

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Two excel-
lent re-
spects.

2

Why they
should be
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the cate-
chising of
children.

These in-
terrogati-
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Ephes. 6. 4.

Two excel-
 lent re-
 spects.

2

A lamentable thing.

feare me certainly, very many parents, the more is the pitie, and with griefe wee may speake it, are as yet very rude and ignorant of heavenly things concerning their owne saluation; they notwithstanding might yet learne such things as are needefull for them, both for the better doing of their dutie to- wards their children, and also more fitly be- long to their owne saluation, which also by the benefit of these catechisings, almost with- out any labor, (sure I am, without any shame or confusion of them themselues) they may attaine vnto. And vnles my iudgement vt- terly faile me, youths, such as are of the yeres of discretion, and parents also, may in some manner profit more by these catechisings, than by Sermons; in so much that the Mini- sters of the Church, should at no hand loose their labour, if in the summer season, and in the assemblies that are made vpon the Lords daies in the afternoone (in which many men,

A very strong rea- son, & for- cible to perswade.

An argu- ment from profit to the people, to the Mi- nisters.

The good vse of cate- chising.

as we well perceiue, are so farre from sitting themselves to good exercises, that they doe of purpose giue themselues ouer to sleeping and snoring) they would sometimes omit Sermons of instruction, and giue themselues onely to the catechising of children, and vse withall, some more plentifull exposition of the

the Booke of the Catechisme, which might evidently stand in steed of the Sermons omitted, and satisfie such as were of the yeares of discretion, and had made further proceedings than other.

And so the Church might at the last, vpon good ground receiue and be partaker of the blessing of the Church, before the congregation were dissolued. In the olde Testament God himselfe ordained that all holy exercises and duties being done, the assemblie should not be dimissed, till it had receiued a solemne blessing from the priestes: whereof also God himselfe put downe a solemne forme for the priestes to vse, as may appeare by these words, where he saith: *Thus shall ye blesse the children of Israell, and say vnto them; The Lord blesse thee and keepe thee: the Lord make his face to shine vpon thee, and giue thee peace.* To which ordinaunce and commaundement of God, the Psalmist doubtlesse alludeth in one of his Psalmes, where the priestes say vnto the people: *We blesse you of the house of the Lord:* that isto say, either we that are of the Lords house, and haue the care of the Lords house committed vnto vs, vnderstanding so these words

Why men
should stay
the blessing
of the
Church.

I

Num. 6. 23.
24.

Psal. 118.
26.

of

of the priests: or else you that are of the Lords house, and indeed of the true Church of God, referring the words vnto the people, to whom this blessing belonged. And this custome of blessing the congregation, was obserued and continued euen in the Church of the new Testament: In so much that in the councell of *Agathon* it was decreed, *that the people should not presume to go out of the temples before that blessing was pronounced.* Neither is the ceremonie of this blessing toyish as some suppose, or superficiall, but graue & good indeed. For euen as it is Gods pleasure by the ministerie of his Church to be effectuell, & hath established in his Church *the ministerie of reconciliation & life*, so euen in this very blessing also, the ministers are witnesses and preachers of Gods grace towards his owne people, in so much that this verie rite and order, is an effectuall testimonie of Gods grace, blessing, enlightning, and mercie towards them.

Cuncil. Agath. can. 31

2. Cor. 5. 19.

²
The Sermons must be diligently called to remembrance, and

Secondly, such things as haue been diligently heard in the Sermons of the Church, must, and that with no lesse diligence, and that also out of the holy Bible be looked into, turned ouer againe, and as it were chawed at home, that by this comparing of them, & as it were weighing

weighing of them in an equall balance, both our iudgement cōcerning Gods matters may be sharpened and quickned, and the things we haue heard may sinke more deeply into our memory, sticking fast there, & our consent more & more strengthened, & our faith & pietie established. And of this Christian care and indeuour, Saint *Luke* setteth before vs a notable and excellent example in those noble men of *Berrhea*. For whē as *Paul* & *Silus* preached there in the Synagogue, *they receiued their word with all readines*. And least they might be ouertaken with too much readines to beleeue, receiuing euery thing for Gods word, when they came home out of the Synagogue, *they searched the scriptures daily whether those things were so* which *Paul* & *Silus* deliuered, and so by reading of the holy scriptures, did as it were by an exact touchstone to trie & examine those things. Wherby it came to passe, that not onely *a great multitude of them beleeued*, but by their example also, not a few of the Grecians & heathen, both men and women, were brought to the faith of Christ. *Origen* vpon *Leuiticus* affirmeth, *that they offer to God an acceptable sacrifice and remembrance, that day and night meditate in the lawe*

well considered of.

I
Foure good effects of that dutie.

2

3

4

Act. 17. 10.
11.

A good example is of great force.

Orig. hom. 4.
in *Leuis.*

of the Lord, and keepe fast in memorie all the scriptures: or if they cannot do that, do at the least commit to memorie such things as are taught or rehearsed in the Church, and who after they depart out of the Church, doe as if they were cleane creatures, chawing the same things againe, call them to memorie, and to be short, indeauour to accomplish Gods commaundements.

3
Fathers &
teachers
must de-
maund of
their people
an account
of the Se-
mons.

Thirdly, fathers of families and household gouernours, must as they sit at table; or else where, repeat at home the Sermons which they haue heard with their family and household: and the like must the schoolemasters doe with their schollers in the schooles, and likewise euery one with those that belong vnto them, yet so as the schoolemasters carefully looke vpon the bookes, in which their schollers haue taken and written the Sermons, and correct the scapes of their writings, or the faults and errours therein, whether it be as in regard of the manner of writing, or the matter written. And this dutie doth God himselfe prescribe vnto, and presse vpon fathers of families, yea and schoolemasters also, who are or should be parents of soules to their schollers, for thus he saith: *These words which*

I command thee, this daie shalt thou repeat *Deut. 6. 6. 7.*
 and rehearse vnto thy sonnes, and thou shalt &c.
 speake or talke of them, when thou sittest in thy
 house, and when thou shalt walke by the way,
 and when thou shalt lie in thy bed, and when
 thou shalt rise vp. And a little after in the
 same Chapter: *When thy sonne in time Deut. 6. 20.*
 to come shall aske thee, saying, what meane these ^{21.}
 testimonies, and ordinances, and iudgements,
 which the Lord our God hath commanded you:
 then shalt thou say vnto thy son, we were Pha-
 raohs bond men, &c. And the like you may see
 in other places quoted in the margine, which
 for shortnesse sake I doe not put downe. And
Chrysostome doth diligently and carefully ex-
 hort fathers and household gouernours to
 this dutie, and indeuour, of remembring Ser-
 mons at home, and of repeating them toge-
 ther with those of their households, saying:
Those that depart from the assemblee of the
Church must not be intangled with busineses, *Chrysost.*
contrarie to that studie and indenuour which *hom. 5. in*
they had whilest they were there, but returning *Math.*
presently home, they must lay open the holy
bookes, and call their wife with them, and
their children also, to conserre vpon those
things which were spoken: and those things
being

Chrysoſt. in
Ioh. hom. 2.

An obiecti-
on.

The an-
were.

being more deeply and thoroughly ſetled in their hearts, then afterwards to goe unto, and to provide for ſuch things as are neceſſarie for this preſent life. And in another part of his works, namely vpon Iohn, he ſaith thus: This I iudge very neceſſary, to admoniſh you of, and to exhort you to, that looke what mind ye are of now, yee would perſeuer and continue therein, and that not onely whileſt you are in this aſſembly, but at home alſo let the husband ſpeake often of theſe things together with his wife, the father with the ſonne, and let them on both ſides deli- uer their opinion, and inquire other mens, and let them ſtrive to bring in this moſt appro- ued and godly cuſtome. Neither let any man ſay unto me, Children muſt not be buſied or oc- cupied about this. For I ſay that it is not onely needfull they ſhould giue over themſelues to theſe admonitions, but that they ſhould follow them onely. Yet hauing ſome reſpect to our weaknes I ſay not ſo: neither doe we mind here- by to lead them from worldly and earthly af- faires, no more than we doe our ſelues from ci- uill buſineſſes. But of theſe ſeuē daies which God hath allotted vs, we rightly iudge that one ſhould be employed to the worſhip and ſervice of him, that is the common Lord of vs all.

Is

Is not this a foolish thing, that we would haue our seruants alwaies occupied in our busineses, and yet we will performe no seruice to God? specially sith all our seruice and labour doth nothing at all profit him? For God wanteth nothing, but that which we doe to him redoundeth wholly to our owne profit. As for you, when ye bring your children to shewes and plaies, yee will prouoke them, but neuer exhort them to doctrine, learning, or any profitable thing. Nay rather, if any holy thing be to be atchieued, or any spiritual matter to be obtained, yee call that needlesse and superfluous care. Doe ye not iustly prouoke Gods wrath against you, when for the attaining of other things, yee set a certaine time, and vse all diligent care, but yet thinke it tedious and vnseasonable to haue your children exercised in the doctrine of holy things? It should not be so, yea dearely beloned brethren, I tell you it should not be so. Certainly this age needeth these admonitions especially. It is tender, and quickelie comprehendeth and learneth the thinges that are propounded or instilled into it, and receiveth the thinges it heareth, as it were by a scale set vpon the waxe of hearing,

A familiar,
but yet a
pithie
speech.

Psalm 16. 2.

Psalm 50. 12.

The speech
of our time.

Young age,
and the
disposition
of it.

If men
will be won
to godlines,
we must
begin with
them be-
time.

¹
Two good
ends of
bringing
vp youth
religiously.

²

Chrysost.
hom. 9. ad
Coloss.

that is, it easilie entrench into the minds and hearts of children. Besides both the life of youth is in hearing, and in them otherwise almost it is without use, so that they may easily be bowed eysither to vertue or to vice. If therefore any man will enen from their cradels, and as it were from their first entrance into vice, draw them to the way of vertue, he must settle them in a certaine habit as it were, and nature, to liue well and rightly, neither suffer them of their own accord to runne quickly into worse matters, for such accustomeding of them vnto vertue from their tender years, cannot but allure them thereto. And by this meanes they shall both so much the more diligently obserue and reuerence their elders, and shall be found more profitably to be employed in ciuill matters, because they shall, and that enen from their verie youth, be taught, and haue learned the manners of their auncients. The same Chrysostome in an other place reproveth husbands and married folke, for that they did cast the whole burthen and weight of bringing vp others vpon the ministers backe and shoulders onely: you onely (saith he) should be instructed of vs: and your wines and children by you your selues: But ye leaue all things to vs to performe.

forme. And therefore we are constrained to
indure great labour and griefe.

Fourthly, even in the way also as men come
from the Church homeward (as we see those
that dwel in villages, & abroad in the country,
haue for the most part verie long waies from
the Church home) and in their feastes, and in
all other their commings or meetings toge-
ther, the hearers must talke of the Sermons
they haue heard, and conferre one of them
with another: that so they may cause them to
sticke faster in their mind, and may more and
more build vp one another. But a most
wicked custome hath in this behalfe mightily
preuailed amongst Christians, namely, that so
soone as their foot is out of the Temples or
Churches, many of them are as it were, with
a certaine kind of violence caried & fall into,
and that euen in the verie Churchyardes and
porches thereof, worldly and prophane bu-
sineses and speeches, and consume and spend
the best part of the Lords day, not onely in
worldly affaires, but in wicked, dishonest, and
filthie speeches, and the accusing of their
neighbours, or else, in vniust, vngodly, and
scoffing speeches (more vile than that of Lu-
cians) both against the Sermons made, and
also

⁴ Men must
Godlike
conferre of
the Ser-
mons by
the way, &
in their
talkes, and
at their
tables or
feastes.

A wicked
custome
amongst
Christians.

Luke. 24. 13.
14. 27.

AE. 8. 27.
28. 6.

Tatianus.

Nieph. lib.
3. hist. eccles.
cap. 37.

The profits
of such
speeches.

also against the preachers themselves. Which indeed is rather to keepe a feast to Sathan, than to Christ. Those disciples certainly that went towards Emmaus, did on the day of the Pascheouer talke touching Christ, and concerning all other things which in those daies fell out vnto him at Ierusalem: and Christ walking with the in a shape not know vnto them, began at Moses and all the Prophets, and interpreted vnto them all the scriptures that were written touching him. That Eunuch of Ethiopia, returning from the temple of Ierusalem homeward, sitting in his chariot, read the Prophet Isaiah, and conferred with Philip touching that place which he had then in hand, desiring him to expound it vnto him. So Tatianus saith, that euerie age and order also among the Christians, were Christian Phylosophers: yea, that the verie virgins and maids as they sate at their worke in wooll, were wont to speake of Gods word. And Niephorus writeth, that the Christians euen as they trauailed and iournied, were wont to sing Psalmes, and that by this singing of Psalmes, there was at a certaine time a lewe conuerted.

By such speeches & communication, Christ is inuited, & cometh vnto vs, he promising that

that he wil be in the middest, where two or three *Mat. 18. 20.*
 are gathered together in his name, which also
 he did indeed performe, when drawing nigh
 to those disciples that were going towards E-
 mmaus, and did talke of him, he trauielled
 together with them, opened the scriptures vnto *Luke. 24. 15*
 them, & caused their hearts to burne within the. *33.*
 God, euen the God of peace is present with them *Philip. 4. 9*
 that speake such things. Whereas on the other *Eph. 4. 29.*
 side, by corrupt communication the holy Ghost is *30.*
 grieved, & good manners are marred & corrup- *1. Cor. 15. 33*
 ted. And indeed it cannot be, but that notable
 fruits and proceedings shall be made, & come *Esey. 55. 11.*
 of these godlie speeches & conferences, accor- *1. Cor. 15. 57*
 ding to Gods owne promises in his word.

Chrysostome in a certaine homilie of his, *Chrysost.*
 to which also he gaue this title, touching the *hom. habent*
 care that is to be had for our neighbours sal- *da cura salu-*
 uation, exhorteth men to communicate the *tis praximi.*
 Sermons heard, to such as were not present at
 them. I (saith he) vse not such long and large
 Sermons for my selfe, but for your sakes. Ther-
 fore ye also should beare, not for your selues,
 but for others that must be instructed by you, be-
 cause the body of the church is nourished & pre-
 serued by the agreemēt of the members, & by such
 mutual aides as they performe one to another.

And

An apt similitude.
The proposition, with the reason of it.

The reddition with the reason of it.

^s
Vpon the Lords daies after the Sermons are done,

And as that member that keepeth all the food to it selfe, & imparteth it not vnto the neighbour member, both hurteth it selfe, & corrupteth the rest of the bodie, as we may easily see in the stomacke (for if it alone keepe the food to it selfe, it both killeth the rest of the bodie with famine, and destroyeth it selfe with it owne neuer satisfied corruption: whereas on the other side, if it receiue that which is sufficient for the satisfying thereof, and sendeth the rest to the other members, it preserveth both it selfe, and the rest of the bodie in good state and health) even so thou also, if thou keepe to thy selfe the things which thou hearest from vs, and dost not communicate the same vnto others, thou both hurtest them, and also corruptest thy selfe, because thou dost foster within thee these two sore diseases of slothfulnesse and ennie: for it will suffice for thy destruction, either through wickednesse or ennie, or if ye will, through sloth, not to communicate them to others. Thus farre Chrysostome.

Fiftly, men after the Sermons which they haue heard vpon the Lords daie, must not vnder take or treat of worldly and profane affaires belonging to this life, as vpon markets, mariage feasts, dancings, pressing or swearing of

of fouldiours (vnlesse the enemies power and
 presence, and as we may say, assault, vrge,
 and presse the same) bargaines of buy-
 ing and selling, diuiding of inheritances, ca-
 sting of accounts about money matters, o-
 ther things, and such as be like to these, by
 which the Lords Sabbath is profaned, and
 the Lords day is not dedicated to God as it
 should be, but to our selues and to the world.
 No these things must be left, and the Sermons
 which we haue heard must at home be repea-
 ted and rehearsed againe and againe, and we
 must read the holy Bible and other profitable
 bookes touching Christian religion, we must
 exercise holy singing of Psalmes, and parents
 must vndertake to repeat with their children
 the points of the Catechisme, and these
 things must be performed in euerie house and
 familie. But if in some houses there be not a-
 ny that be learned, or can read, some of the
 neighbour families which can doe that dutie,
 shall meet there, and lend them their labour
 and aide, as in this behalfe. For as we take
 vnto our selues, and imploy about our owne
 businesses, all the rest of the fixe daies of the
 weeke, and that many times from daie peepe
 as we say, till it be verie late in the night: so
 surely

men must
 not meddle
 with any
 profane bu-
 sineses.

I
 Priuate ex-
 ercises on
 the Sab-
 bath.

2

3

4

The pre-
 uention of
 an obiection.

A iust and
 a verie
 weightie
 reason.

A worthe
inference
vpon the
premisses.

A vement
exclamati-
on.

surely it behoueth vs, no lesse to dedicate and consecrate the Lords daie wholly to God himselfe, to holy actions, and such exercises as are good for the health of our soules. For what if God had claimed to himselfe, and to his holy seruice fixe daies, and had left vs only one for our vse, and the affaires of this life? what would we haue done then? As therfore this is a great argument of his singular goodnesse and mercie, that here yeelding much of his owne right and authoritie, he hath appointed but one day only for himselfe: so of what great ingratitude, vngodlinesse, and of neuer satisfied couetousnes, is this a testimonie, that we will not or can not leaue, no not the seuenth part of our whole life to God and our owne soules, vntouched and vndefiled? For (good Lord) with what deceits, crafts, vsuries, lyings, thefts, bankettings, drunkennesses, wanton songs, blasphemies, cursings by the holy name of God, braulings, blowes, fightings, whordomes, adulteries, wantonnesse, vanities, murders, and ten thousands besides of most grieuous wickednesses, doe faires, mariages, markets, dancings, and the other things aboue rehearsed, pollute and defile the Lords daies, in so much as we may say, that they

they are rather consecrated to *Venus* and *Bacchus*, yea to the diuell himselfe than to God.

God verily will haue his people on the Sabbath day to cease and rest from earing & from haruest worke. And yet *Augustine* vpon the Psalmes, and in an other peece of his workes, affirmeth that it is better to goe to plow on the Sabbath day, than to daunce, & that it is more meete for women to spinne then, than that whole day to daunce vnchastly: Yea God would haue the Sabbath vnder the old Testament to be sanctified with so great religion, that he would not haue the Iewes so much as to kindle fire throughout all their habitations. And vpon paine of their soules, or as they loue them, he commaundeth them to take heed of this, that vpon the Sabbath day they neither bring in, nor bring out any burthen by the gates of Ierusalem. But notwithstanding this, if they will do otherwise, he threatneith that he wil kindle a fire in their gates, that shall deuoure the houses of Ierusalem, & it shall not be quenched. Wherefore *Nebemiah* seeing certaine men of *Tyrus*, that in Ierusalem did buy and sell vpon the Sabbath day, he reprimanded the rulers of *Iudah*, and calling to their memorie

Exod. 34. 21

August. in

Psal. 91.

August. lib.

10. de chor-

dis.

Exod. 35. 3.

Iere. 17. 21.

27.

Nebem. 13.

15. 16. 17.

ric this threatning of God, denounced by
 Jeremiah, he provided that the gates of Ieru-
 salem should be shut upon the Sabbath day,
 and set some of his servants at the gates to
 watch that there should no burthen be brought
 in on the Sabbath day. Yea, he was so zealous
 in this behalfe, that he would not suffer chap-
 men and merchants, no not without the walles
 of the Citie, but protested amongst them, that
 if they did so once againe, he would lay handes
 upon them. There is a notable law of Leo and
 Antonius the Emperours, touching the Lords
 day, and it is this, *We will not haue holy daies*
dedicated to the most high maiestie of almighty
God, to be spent in any pleasures, or to be pro-
faned with any troubles of exactions: where-
fore we decree that the Lords day shall be
alwaies so honoured and regarded, that it shall be
exempted from all executions, no summons shall
urge any man then, no demand shall be made
of suretiship, all appearance shall be silent, all
pleading shall be hushed, that day shall be farre
from taking knowledge of causes: the rough
voice of the crier shall be silent: the parties con-
tending shall cease from their controuersies, and
haue a space of agreement: the aduersaries
may come together not fearing one ano-
ther;

Nahum. 13.

21.

In Cod. lib. 3
tit. de Feriis.A worthie
and verie
religious
law.

ther, &c: And yet giuing libertie to the ease
and rest of this religious daie, we doe not, or
will not, for all that, suffer any man to be
detained with filthy pleasures: Stage plaies,
and Theater sights shall chalenge nothing
that day: feates of wrestling, running,
&c. as also the pitifull spectacle of wilde
beastes, yea though the solemnitie thereof
should fall to be kept for our birth or birth
day, it shall be deferred. He shall be degraded,
and neuer haue to deale with war, yea he shall
indure the open sale of his patrimonie, whose-
euer he be, that shall vpon any time of the festi-
uall day be present at shewes & spectacles. And
the same punishment shall the apparitor or sum-
moner of enery iudge indure, if vnder the pretence
of publike or primate busines, he thinke that the
things which are established by this law may
be violated. By such a like constitution did Con-
stantinus the great decree, that all iudges and
assemblies of Cities and townes, and the seruice
of all artes should cease or rest vpon the reuo-
rend Sunday, as wee call it, or vpon the Lords
daie.

An excel-
lent cauti-
on.

The pu-
nishment.

Const. magn.

Wherefore such in this behalfe offend,
that on the Lords day will not haue so much
as a foot in the holy places of praier; or thinke
that

Profaners
of the
Sabbath.

that they haue well discharged and done their dutie, if happily they doe superficially heare the forenoones Sermon, or perhaps the halfe of it, but spend the rest of the time of that daie, in or about profane things only.

2 They also offend; that superstitiously perswade themselves that the sanctification of the Lords day standeth in idleness onely, and in doing of nothing, and yet passe the same away in diuers follies, vanities, danfings, drinkings, and pleasures. As indeed it cannot otherwise be, but that whilest men doe nothing, they learne to doe ill. But betwixt these two blameworthy extremities, this is the meane, namely, to consecrate and to spend that day in those exercises which we haue spoken of already; and that not onely in the publike assemblies of the Church, but at home in euerie seuerall familie, priuately and aparte.

An olde
and true
saying.

What
worldly bu-
sineses
may be
dealt in
vpon the
Lords day,
and that
without
sinne.

Nay we say further, let no worldly busi-
nesses or labours be taken in hand, but such
as necessitie it selfe doth force vs vnto: that
is, such things as pertaine to our owne health,
welfare, and defence, or to the health, wel-
fare, and defence of our neighbours: and
yet so to, and in such things as could not ei-
ther

ther betaken in hand, or dispatched the daie before, or will not indure a delaie till the day after. For in or vnder the commaundement touching the Sabbath, such good works from God are not forbidden, as the intermission thereof hath both ioyned with them the assured death and destruction of man, and also is contrarie to charitie. For in that case *the sonne of man also is Lord euen of the Sabbath: and the Sabbath was made for man, and not man for the Sabbath.* Wherefore the *Macchabees* did in this behalf through superstition offend, *that vpon the Sabbath day would not fight against Antiochus, nor cast a stone at their aduersaries: by meanes whereof they indured the slaughter of a thousand men or there about.* Wherupon after they had well weighed this errour, and that by this meanes they might be rooted out of the land, they decreed to fight against all that euen on the Sabbath day should set vpon them by battaile. So doth our Sauour Christ defend, & that against the calumnies & slaunders of the Pharisees, his own disciples, who for the beating backe of the necessity of famine, did pull the eares of corne and gather them on the Sabbath day. And further addeth: *haue yee not read in the law, that*

Mat. 12. 8.

Marke. 2. 27

1. Macch. 2.

34. 35. &c.

1. Maccha.

2. 40. 41.

Mat. 12. 1. 5.

on the Sabbath daies the priestes in the temple profane and breake (but this he speaketh vpon supposition of the opinion of his aduersaries) the Sabbath, and yet are blamelesse: where no doubt he alludeth to those holy workes and labours of the priestes, who were constrained on the Sabbath day

Num. 28. 9. to slay sacrifices, to bake the shew bread, to set them in rows before the Lord, also to prepare incense, to kindle the fire for the sacrifices,
Leuit. 24. 5. 8
Leuit. 8. 31. to seeth the flesh of the sacrifice at the doore of the tabernacle, and to dispose and set in order
Exod. 26. 33 those seuerall instruments and vessels of the service and worship, which was prescribed vnder Moses: all which surely required no small labour and businesse. So if all the haruest time together, the skie were rainie, and onely the Lords day faire, no man that is of sound iudgement could doubt, but that the graine might without sinne both be cut downe, and caried into the barnes.

6

We must aske counsell of the ministerie touching such things
 Sixtly, if we haue heard in the Sermons some certaine points which are dark, or which we our selues could not sufficiently attaine vnto, we must not at any hand loath or neglect them vnder the pretext of this prophane speech, things that are about vs doe not

not belong vnto vs: but either we must aske as are
 counsell concerning them of the ministers darke, and
 of the Church, or if in this case reuerence we do not
 of them, or shamesfastnesse in our selues well vnder-
 stand.
 (which yet should not be) doe hinder vs;
 we ought to goe to them that are more
 familiar to vs, and are indued with grea-
 ter knowledge of Gods word and holy
 things. For if we doe this in other things
 of this world, and concerning our owne lifes:
 how much more must we performe it in
 these diuine and heavenly things, the right
 knowledge whereof is necessary for vs vnto
 saluation, & in the knowledge and iudgment
 wherof we should more and more abound,
that we may know the things that differ, and Phil. 1.9.10
that we may be sincere or pure. And in this be-
 halfe, it is the duty of the ministers of the word,
 not onely to teach euerie one in the publike
 assemblies of the Church, but priuately also
 to instruct and teach. As on the other side,
 it is the dutie of faithfull hearers, not to be
 content onely with the publike hearing of
 Sermons, but priuately to lay open, and
 poure out as it were into their ministers
 bosomes, their ignoraunces, doubts, and
 scruples of consciences. *For the priestes*

- Malach. 2. 7.* lippes preserve knowledge, and the people must require the law at his mouth, because he is the messenger of the Lord of hostes. And Christ being exalted to the right hand of his Father, doth not for any other respect uphold and preserve the ministerie of the Church than this, that we might all meet together into the unitie of faith, & the acknowledging of the son of God, that we henceforth be no more children, or so should remaine alwaies in Gods matters, wavering and caried about with euerie wind of doctrine, but following the truth, should grow up, &c. So that Eunuch which was chamberlaine to the Queene of Ethiopia, was not ashamed, neither thought he it any whit hurtfull to his credit, to lay open his ignorance to *Act. 8. 34.* Philip, and to intreat him to open vnto him that place of *Isaiah* which he was reading. So the Apostles doe beseech Christ to open vnto *Mat. 13. 36.* them the parable of the saxes of the field. So when they were ignorant what this meant, that Christ said it should come to passe, that after a while they should not see him, &c. Christ *Iohn. 16. 19.* knew that both they inquired concerning this amongst themselves, and also were desirous to aske him thereof. And how often do we read that *Moses, Aaron, Saul, Dauid,* and all the

the people of *Israel*, did in hard and doubtfull things aske counsell at the mouth of the Lord?

Seuenthly, godly hearers must verie diligently search and sound their owne hearts, whether, yea and how farre forth they doe in their life and actions expresse the doctrine they haue heard. And in this behalfe they must make a certaine spirituall anatomic of themselves, to wit, how their hearts, affections, thoughts, eyes, eares, countenances, hands, feet, & the actions of all and euery one of these members doe agree with the Sermons heard, and the doctrine of Gods word, yea they must search and sift all the nookes and corners of their hearts. And if in this case we find a certaine sweet harmonie & consent betweene Gods word, and the will that is in vs, there will flow and follow from the ioy of our consciences, thankesgiuing vnto God, whose free fauour and gift this wholly is. But if we find in our selues contrary affections, or haue other desires or opinions in our selues, we must at no hand smooth, or flatter our selues, but
through a certaine sorrow, which is according to God and godlinesse, we must accuse our selues, that so God may absolue vs, and we

7
 We must vse a certaine censuring, and sentencing of our selues, according to the Sermons we haue heard.

VWhat the sifting of our heartes must bring forth in vs.

2. Cor. 7. 10.

11.

1. Cor. 5. 7.

Three ne-
cessarie
things.

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call vpon God for the forgiuenes of our sins,
and by prayer intreat his fauour, that *so the*
olde leauen, and the superfluous filthinesse
of sinne, being more and more purged and
cast out, we may be sweet bread to the
Lord, and be renewed in our inward man.
For indeed so great is, partly our blindnesse,
partly our security and carelesnesse, and part-
ly selfeloue also, through the corruption of
nature, that without such censuring and ana-
tomizing of our selues, we cannot easily be
brought, eyther to the right acknowledge-
ment of our selues, and of our sinnes, or to the
true and serious exercises of godlinesse, or to
faithfulnesse in our calling. And what should
not we Christians as in this case do, and that
again & againe throughout euerie weeke, so
oft as we haue heard holy Sermons: seeing
that the verie heathen themselues, notwith-
standing their blindnesse, haue as it were by
a certaine law, laid vpon themselues such a
daily censure of all their actions. For *Vir-
gils* verse touching a good man, is verie well
known, which because it is famous, & worthy
to be remembered, I haue thought good here
to put downe. For thus he admonisheth and
painteth out a man euen ciuilly good, and
hardly

hardly giuing place to any impietie. He doth not giue his eyes ouer to sweet sleepe, before he hath deeply thought upon all the actes of the day past. As also what is past, what was done in time, what not? why comelines was wanting in such a deed? or reason in another? what escaped my selfe? why that opinion stood, which it had been better for him to change? pitying one, why I felt some grieffe in a broken heart? why I willed somewhat which was not good to will? why my selfe being euill, I preferred profit before honestie. Whether any man were hurt by word or by countenance? why nature more draweth me, than correction or education? Thus walking as it were through all his wordes and workes, and beginning at the euening, and reuoluing all things, is offended with the euill, and ascribeth praise, and promisseth and giueth rewards to things well done.

Eightly, parents, schoolemasters, and elders, yea all Christians indifferently, if they see or certainly know, that either their childre, or schollers, or people, or neighbours and fellow brethren, haue offended, this they must assaie to correct and redresse, by al-
 leadging and calling to remembrance the
 Sermons

Virgil

8
 Inferiour
 persons of-
 fences,
 must be
 corrected
 by the Ser-
 mons.

1
A double
profit.

Sermons that were made touching these sins, yea by more speciall and strict applying of them to the present transgression. For so they indeed shall performe their dutie, while they exercise discipline, and vse brotherly admonitions and corrections, to which all the faithfull are mutually bound one to another, and amongst themselves: and the other shall be well inured to beare the censure that is given of them, by and from occasion of the Sermons heard, and shall more deeply thinke vpon the Sermons themselves, and treasure them vp better in their hearts.

1
The conclusion of
this whole
treatie.

These things haue I obserued partly out of the speeches and conferences of excellent diuines, and such other skilfull men in the matters of the Church ministerie, as I could indeed see and heare: and partly from the proper course and experience of mine owne ministerie, and from the Sermons of my fellow ministers, and others that I could heare, marking such things in the as I tooke to be worthy either praise, or obseruation, or else were to be imitated, or auoided: and lastly, from the writings of other men, touching the making or hearing of Sermons, putting down such things as I thought worthy & meet, both to appoint
and

and take to mine owne private vse, and also
 publicly to communicate and impart to
 and with other of my brethren, that runne
 with me in the selfe same race. By which
 things if they shall be as much furthered and
 holpen in their ministerie, and in this their
 heauie and hard charge of preaching, as I
 perceiue I haue receiued profit thereby, then I
 shall haue cause therein to thanke God, and
 in respect of my selfe to reioyce and to be glad
 also for their sakes. And surely he must be
 more than blind, that perceineth not by these
 things, how excellent, difficile, and hard a
 skill and charge it is, both to make & to heare
 Sermons: as on the other side, how much
 they are out of the way that perswade them-
 selues that they haue in this behalfe excel-
 lently, yea sufficiently done their duties, if
 either for an howrs space, obseruing as it were
 some custome, they coldly deliuer some cer-
 taine speech to the congregation out of the
 pulpit; or being hearers, go vnto the holy as-
 semblies, either to spend the time as we lay,
 or vpon some hypocriticall custome. How
 much rather, through the grace of almightie
 God, doth it behoue all the labouring mini-
 sters in the Lords vineyard, carefully to apply
 them-

VVhat
 fruits his
 labours shal
 bring forth,
 if others
 profit by it.

What faith-
full mini-
sters should
doe.

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themselves, and to strue vnto this, namely, verie holily to handle this dutie of preaching, verie diligently meditating vpon their Sermons at home, deliuering them in the Church with greater zeale and demonstration of spirituall power, and with exceeding great care, euerie one of them watching for the profit of their doctrine and Sermons, both in faith and in conuersation, and that as wel in themselves,

What good
people
should doe.

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as in their congregations? And how much more doth it concerne the people or hearers with great religion, to dispose and prepare them to the hearing of Gods word, but yet with greater to heare the Sermons, and with greatest of all, in the whole course of their liues to expresse the same, *through the obedience of faith.* To which worthie works

Prouocati-
ons to well
doing.

1

2. Tim. 4. 7. 8

Daniel. 12. 3

on. In the ministers verilie those glorious promises and great praises which God hath vouchsafed vnto them, namely, that *if they shall well performe and finish their course in this holy race, there is laid up for them the crowne of righteousness: and that the wise or teachers of others, shall shine as the brightness of the firmament, and they that iustifie or instruct*

struct many vnto righteousness, shall shine as the
 starres for euer and euer. And in the hearers,
 this should prouoke, yea preuaile verie farre,
 that the word which is grafted in them, be- *1am. 1. 21.*
 ing receiued with meeknesse, is able to saue
 their soules. And that our Sauour Christ
 himselfe pronounceth them blessed, that *Luke. 11. 28*
 beare Gods word and keepe the same. Which
 that we might be the better and more
 assuredly perswaded of, the Lord
 hath repeated it againe and
 againe in his holy
 word.

Mors et vita signa.

v

Errata.

Pag. 14 lin. 5 read, when p. 20. li. 5. r. same. pa. 35.
li. 19. r. c. 4. pa. 43. li. 8. r. for p. 89. l. 1. for without. r.
with p. 91. li. 3. r. 4.

from but might be the better and more
affordably perished of the Lord
has appeared in signs and
glory in his holy
word.

1794

35.
t.r.